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## ZION'S HERALD.

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### THE RIPPED ROCK.

BY MRS. MARY D. JAMES.

In the ripped rock I'm resting,  
Safely sheltered, I abide;  
There no foes nor storms molest me,  
While within the cliff I hide.  
Chorus—Now I'm resting, sweetly resting,  
In the cliff once made for me;  
Jesus, blessed Rock of Ages,  
I am hiding now in Thee!  
Long pursued by sin and Satan,  
Weary, sad, I longed for rest;  
Then I found this heavenly shelter  
Opened in my Saviour's breast.  
Chorus—Now I'm resting, etc.  
"Peace which passeth understanding,"  
Joy the world could never give,  
I am finding now in Jesus;  
In His smiles of love I live.  
Chorus—Now I'm resting, etc.  
In the ripped rock I'll hide me,  
Till the storms of life are past,  
All secure in this best refuge,  
Heeding not the fiercest blast.  
Chorus—Now I'm resting, etc.

### GEORGE HERBERT'S "COUNTRY PARSON."

BY REV. DANIEL WISE, D. D.

It may be a defect in our taste, but  
we have a special fondness for "holy  
George Herbert," his "Temple," and  
his "Country Parson." We like the  
man, because through his life, as a stu-  
dent, courtier, and parson, he was as  
light shining in a dark place. We like  
his poems, not because of their smooth,  
rhythmic flow, for in this respect Her-  
bert does not compare favorably with  
our Charles Wesley and other modern  
lyrical writers; but because of their  
quiet simplicity, exuberant fancy, and  
devotional spirit. His "Country Par-  
son" charms us by its pithy remarks,  
its hints so pregnant with wisdom, its  
suggestiveness; and, above all, be-  
cause it is, without doubt, an honest  
picture of the ideal at which he aimed  
in his own clerical life. He says of it:  
"I have resolved to set down the form  
and character of a true pastor, that I  
may have a mark to aim at; which,  
also, I will set as high as I can, since  
he shoots higher than that threatens the  
moon, than that aims at a tree." And  
few ministers, certainly of his own  
times, have more nearly filled his  
ideal, than did honest George Herbert  
during his brief clerical career.

"The country parson," he observes,  
"is exceeding exact in his life, being  
holy, just, prudent, temperate, bold,  
grave, in all his ways. And because  
the two highest points of life wherein a  
Christian is most seen, are patience,  
and mortification in regard to lusts and  
affections, . . . therefore he hath thor-  
oughly studied these, that he may be  
an absolute master and commander of  
himself."  
This observation goes to the root of  
practical godliness. Herbert applies  
it especially to acts most likely to pro-  
voke scandal, and winds up his chap-  
ter with these important words: "The  
parson's yea is yea, and nay, nay; and  
his apparel plain, but reverend and  
clean, without spots, or dust, or smell;  
the purity of his mind breaking out  
and dilating itself even to his body,  
clothes, and habitation."  
Herbert was himself a mirror of neat-  
ness and personal purity. Perhaps he  
was punctilious, but it is better for a  
minister to be over particular than to  
mingle with his people in slovenly,  
dirty clothing, with unshaven chin,  
unwashed hands, and unclean nails, or  
odors of the disgusting fumes of to-  
bacco. Many a preacher, otherwise  
acceptable, has lost his power over a  
Church because of such things; for  
even they who are not entirely neat  
themselves, are quick to reason back  
from their minister's outward habits to  
his inward character.

Herbert was a very scholarly man,  
much admired for his learning by Lord

Bacon, Dr. Donne, and other learned  
men of his time. Hence we are not  
surprised to find him saying, "The  
country parson is full of all knowl-  
edge. They say it is an ill mason that  
refuseth any stone; and there is no  
knowledge but in a skillful hand serves  
either positively as it is, or else to il-  
lustrate some other knowledge. . . .  
But the chief and top of his knowledge  
consists in the Book of books, the  
storehouse and magazine of life and  
comfort—the holy Scriptures. There  
he sucks and lives."

This is the language of a man who  
understood the relative value of pro-  
fane and sacred knowledge. Still  
more characteristic of the Christian  
scholar is this remark which follows:  
"For the understanding of these, the  
means he useth are, first, a holy life,  
remembering what his Master saith,  
that if any do God's will, he shall  
know of the doctrine; and assuring  
himself that wicked men, however  
learned, do not know the Scriptures,  
because they feel them not, and be-  
cause they are not understood but with  
the same Spirit that wrote them."

This remark, trite as it is, is a gold-  
en nugget, which many a modern min-  
ister, aiming at success, but trusting  
chiefly to intellectual culture for power,  
would do well to keep on his study  
table.

"Prayer" is Herbert's second means  
of sounding the depths of Scripture  
knowledge. His theme is "a diligent  
collation of Scripture with Scripture,"  
which he argues with a terse force that  
would satisfy our successful fathers  
who owed much of their pulpit strength  
to this habit, or Mr. Moody, whose  
theology is its product. The study of  
commentators Herbert wisely places  
last—no, not last, for he insists that  
after exhausting all human means of  
understanding the Scriptures, the  
godly minister may rightfully listen to  
what the Holy Spirit teacheth him.  
Hence "ploughing" with other men's  
writings and "his own meditations,  
the parson enters into the secrets of  
God, treasured in the Holy Scripture."

Herbert loved preaching. You feel  
the pulsations of that love where he  
says: "The country parson preacheth  
constantly. The pulpit is his joy and  
his throne!"  
He also understood both the manner  
and matter needful to successful  
preaching. "When the country par-  
son preacheth, he procures attention  
by all possible art, both by ear-earnest-  
ness of speech, . . . and by a diligent  
bustling of his eye on his auditors,  
suspecting them that he marks who  
observes, and who not; and with par-  
ticularizing of his speech, now to the  
younger sort, then to the elder, now to  
the poor, and now to the rich—'this  
is for you, and this is for you'—for  
particulars ever touch and awake  
more than generals." He then insists  
on the propriety of preaching about  
passing events. He contends for the  
use of illustrations, saying that men  
are "thick and heavy, and hard to  
raise to a point of zeal and fervency,  
and need a mountain of fire to kindle  
them; but stories and sayings they will  
remember." All which is sensible  
and worthy of note by the modern  
parson.

Passing from manner to matter, he  
says: "The character of the parson's  
sermon is holiness. He is not witty,  
or learned, or eloquent, but holy." He  
gains this, "first, by choosing  
texts of devotion, not controversy. . . .  
secondly, by dipping and seasoning all  
our words and sentences in our hearts  
before they come into our mouths. . . .  
so that the auditors may plainly per-  
ceive that every word is heart-deep." Again  
he recommends frequent ejacula-  
tions for God's blessing, and "an  
utter urging of the presence and maj-  
esty of God." We like his idea of dip-  
ping one's sermon in one's heart; for  
it is certain that the sermon which does  
not move its speaker, will not stir its  
hearer.

After a few words on the parson's  
method of handling a text, he adds:  
"The parson exceeds not an hour in  
preaching, because all ages have  
thought that a competency; and he  
that profits not in that time, will less  
afterwards, the same affection which  
made him not profit before, making  
him then weary; and so he grows  
from not relishing to loathing." We  
commend Herbert's claim for an hour  
to preach in to those lazy moderns who  
begeth their minister more than half  
an hour in which to open questions  
which touch eternity.

"The Country Parson" contains  
thirty-seven chapters on as many  
themes relating to ministerial char-  
acter, work, and duties, treated in the  
same quaint and pithy style as in the  
extracts given above. One wonders  
how a man, so aristocratically bred,  
belonging to a Church in which formal-  
ity was in his age the rule and spiri-  
tuality the exception, and whose min-  
isters had not generally purged them-  
selves from the leaven of sacerdotalism  
inherited from Romanism, could have  
written a work so full of truth,

and so nearly up to an evangelical  
standard. Had he lived a few gener-  
ations later, Herbert might, and prob-  
ably would, have become a coadjutor  
of Wesley, whom in some respects he  
resembled. His piety assuredly was  
somewhat Wesleyan in type. Its  
spirit was that of praise, and he says:  
"Neither is the country parson afraid  
of praising, or praying to God at all  
times, but is rather glad of catching  
opportunities to do them"—all which  
is genuinely Methodist and Pauline.

### JOSEPH COOK AND HIS CRITICS.

BY REV. E. STUART BEST.

A little book has been recently pub-  
lished by Lockwood, Brooks & Co., of  
Boston. The object of this book is to  
show that the governmental theory of  
the Atonement, of which Mr. Cook is  
so illustrious an advocate, is utterly  
unsound; that all the power and value  
of the Atonement is the result of its  
moral influence. The author of this  
volume is Rev. Washington Gladden,  
of Springfield, Mass., a very highly-  
esteemed minister of the Congrega-  
tional Church. In depth of culture and  
splendor of ability Mr. Cook is decid-  
edly the superior; still there are those  
who think that for variety and compre-  
hensiveness of intelligence, Mr. Glad-  
den is not far from a peer of the re-  
nowned lecturer. But, strange to say,  
that while the Unitarian reviews and  
periodicals are loud and earnest in their  
commendation of Mr. Gladden's book,  
the similar publications of his own de-  
nominational speak of it in language of  
condemnation and sorrow.

The *Christian Register*—the organ  
of the Unitarians—represents Mr.  
Gladden as having "exposed the fall-  
acies, sophistries, and almost blasphem-  
ies, of the Tremont Temple prophet,  
in one of the ablest and most trenchant  
pamphlets of modern times." Says the  
Congregational *Quarterly*, speaking of  
this volume: "Philosophically consid-  
ered, it is neither deep nor dark; but  
in view of the standing of its author as  
a Congregational minister, and the es-  
teem in which he is held personally,  
we lay it aside with sadness, and would  
to God that it were doctrinally of a  
purer quality."

The theory of the Atonement, which  
Mr. Cook has restated with such scien-  
tific ability, was first distinctly formu-  
lated by Grotius, in the year 1617, in  
his "Defense of the Catholic Dogma of  
the Atonement," and since then he has  
received the almost unanimous ap-  
proval of the entire evangelical Church.  
Mr. Cook, in his lectures on this sub-  
ject, flings back with Titianic vigor and  
contempt the aspersions of the Boston  
Liberals, for representing evangelical  
scholarship as teaching that "God pun-  
ishes by substitution." "That Christ,  
an innocent being, was punished," his  
clarion-like utterances are worthy of  
frequent repetition. He says:—

"We have no doctrine of the Atonement  
which declares that personal de-  
merit is laid upon our Lord, or that in  
the strictest sense of the word He suf-  
fered punishment, that is, pain inflicted  
for personal blameworthiness. He was  
an innocent being as He always will  
be; and never did, nor ever can or will,  
suffer punishment in the strict sense of  
that word. Personal ill-desert cannot  
be removed from person to person. I  
know, if I know anything, that my sins  
cannot be imputed or charged over to  
another person, or assumed by another  
person; that no other person can be  
considered guilty on account of what I  
have done, or be punished in my stead."  
"That word guilt is a fog, unless you  
remember that behind it lie two mean-  
ings: Guilt signifies, first, personal  
blameworthiness; second, obligation  
to render satisfaction to a violated law.  
In the former sense, guilt cannot be  
transferred from person to person; in  
the latter it can."

All that Mr. Gladden can see in this  
reasoning is "a structure so badly  
planned and so poorly built that they  
who take refuge in it are sure before  
long to find it tumbling down upon  
their heads." True, this edifice is an-  
cient; since the days of Abel countless  
thousands have found within it both  
refuge and repose. As yet no head has  
been injured; no accident has occurred;  
no blind Sampson tagging at its pillars  
has strength for its overthrow. On the  
whole, we are not alarmed at Mr.  
Gladden's prediction of its speedy fall.  
The facts all show that it is a worth-  
less judge of this kind of architecture.

We turn now from our author's pre-  
dictions, to study for a little his method  
of attack. It will be remembered that  
Mr. Cook insists upon a marked dis-  
tinction between guilt as personal de-  
merit or blameworthiness, and guilt as  
obligation to satisfy the demands of  
outraged authority. Mr. Gladden hard-  
ly condescends to notice this distinc-  
tion, but most emphatically affirms  
"that in neither of these senses can  
guilt be transferred;" "that if there be  
any such thing as obligation to satisfy  
the law which says 'I ought,' that ob-  
ligation must rest on him who has vio-

lated the law, and can no more be  
transferred to anybody else than down  
can be up, or right wrong."

But what proof does our author ad-  
vance for all this large amount of strong  
affirmation? Only a still larger amount  
of still stronger affirmation. Hear him:  
"The principles here enunciated cannot  
be proved. They can only be stated." In  
this we are all agreed, Mr. Gladden.  
"To my mind, they are axioms." But  
what if to other minds they appear but  
platitudes? "It seems to me they  
ought to be axioms to everybody who  
has a conscience." Alas, for us who  
never once dreamed that we were un-  
der any such obligation, or even  
thought that it was the province of  
conscience to settle abstruse metaphys-  
ical speculations! We had always con-  
cluded that such a task was laid upon  
the judgment, and not on the moral  
sense. "I cannot doubt that to every  
good man they will be plain some-  
day." That will be, according to our  
author's logic, when every good man  
gets a conscience. "In the next world,  
if not in this." What wonderful pre-  
science! Has Mr. Gladden, like Paul,  
been caught up to the third heavens?—  
or, perchance, been tipping tables?

Our author's failure to duly recognize  
his opponent's distinction between  
guilt as personal demerit, and guilt as  
obligation to satisfy the demands of  
violated law, is the radical defect of  
his entire argument. He does not, in  
reality, at all assail the position of Mr.  
Cook, but makes his attack upon quite  
another doctrine, that is, the commer-  
cial theory of the Atonement—a view  
which represents the divine Being, like  
another Shylock, inexorably demand-  
ing his pound of flesh, or else the pay-  
ment of his "three thousand ducats." This  
very theory Mr. Cook has beaten  
into dust; but his reviewer insists in  
scattering this dust about in every di-  
rection, thereby endeavoring to per-  
suade himself and the public that he is  
burying Joseph Cook.

[Concluded next week.]

### NEW YORK CORRESPONDENCE.

BY REV. R. WHEATLEY.

#### TEMPERANCE.

The different towns and villages in  
the valley of the Hudson are how bene-  
ficially agitated by temperance lecturers  
and workers. Great good has already  
resulted, and still greater good is con-  
fidently anticipated. The lecturers are  
mainly reformed drunkards who bear  
credentials from the hand of Francis  
Murphy. "With malice towards none,  
and with charity towards all," they  
vividly depict the evils of intemperance  
and the blessedness of total abstinence.  
Those who sign the pledge, promise to  
abstain from the use of all intoxicating  
liquors as a beverage, and by all honor-  
able means to persuade others to ab-  
stain.

One marked feature of the movement  
is the thorough recognition of divine  
grace as an essential aid to total ab-  
stinence. "God helping me," is a  
sentence in the pledge to which special  
prominence is given. A description of  
the methods used in one place will  
answer for all places, minor differences  
excepted.

First of all, a convention of the local  
clergy and temperance people is called.  
The grace and guidance of the Holy  
Spirit are sought in fervent prayer. Com-  
mittees are then appointed. To one is  
entrusted the selection of a church, or,  
better still, a public hall, in which the  
meeting shall be held. The engage-  
ment of conductors, the management  
of the finances, the issuance of notices,  
are also confided to it. To another  
committee is assigned the duty of visitation  
from house to house, so that those  
who cannot attend the public  
gatherings, or are disinclined to take  
the pledge in person, may have the op-  
portunity of doing so privately. The  
conductors can scarcely be called lec-  
turers in the ordinary sense of the term.  
Many of them are incapable of holding  
an audience night after night. Often  
they are uneducated, rough, and slight-  
ly uncouth. Some have been lifted out  
of the gutter; others have been inmates  
of prisons; but all, of whatever antece-  
dents, have terribly thrilling stories to  
tell of temptation, fall, degradation and  
wretchedness. In many an instance they  
also tell, with tremulous voice and  
moistened eye, how Christian philan-  
thropists sought them out and essayed  
to save them; how they were taught to  
seek salvation from sin through faith in  
our Lord Jesus Christ; how kindly He  
received them, and how faithfully He  
has aided them; and that, by His grace,  
they have continued faithful to this day.  
Ten-minute addresses are called for  
from the ministers and other speakers.  
Reformed inebriates are encouraged to  
relate their experience. A large choir  
supplies abundant singing. The multi-  
tude joins with intense zest. Ira D.  
Sankey and P. P. Bliss would rejoice  
together, could both be present in the  
flesh, over the enthusiasm exhibited.

Secretaries occupy seats in front of  
choir and speakers, and all are invited

to come and append their signatures to  
the pledge, printed on cards. As each  
does so, he is adorned with the blue  
ribbon, his name is recorded, and he  
then returns to his seat, bearing with  
him his own signed pledge. The visit-  
ing committee also carry badges as  
well as cards with them, and take no  
small pleasure in ornamenting those  
whom they induce to fall into line, at  
their own houses or places of business.  
The entire multitude of signatories, by  
virtue of signature, become members  
of the local temperance union.

How to preserve the masses reformed  
from succumbing to temptation, is a  
serious question. Woman's temper-  
ance unions plead for them in earnest  
prayer. Devotional gatherings of both  
sexes, or of one, are appointed for their  
benefit, and a strict oversight kindly  
exercised. Then again, it has been  
found necessary to establish reading-  
rooms, plentifully provided with the  
daily papers, the illustrated weeklies  
and monthlies, and with the nucleus  
of an interesting library. Cards and  
games of chance are prohibited, but  
checkers, chess, etc., are allowed. Nor  
is distance from smoking made a con-  
dition of entrance. Of course smokers  
are in evil odor with all well-cos-  
tited individuals, but it is thought best  
to imitate the example of Moses, who  
regulated sundry objectionable customs  
of his countrymen rather than inhibited  
them, and not attempt too much at a  
time. Subjection to better influences,  
the entrance of new ideas, and the  
awakening of noble aspirations, may  
ultimately extinguish the fire of the  
cigar, and the desire for "John Ander-  
son's solace."

The reformed speakers, and the  
speakers who never needed any reform  
from inebriation, concur in urging at-  
tendance at church and acceptance of  
God's grace in Christ. Hundreds are  
sent on the advice given, and regular  
church-goers are cheered by the un-  
wonted sight of men and women in the  
sanctuary who have been strangers  
thereto, perchance for many years.

Elections, particularly when hotly  
contested, grievously try the fortitude  
of the reformed. Drinks are free. The  
law is evaded by the surreptitious gift  
or sale of the "accursed stuff," and  
reeling, blaspheming drunkards are not  
uncommon in consequence. In Rhine-  
beck the temperance folks made a de-  
termined effort to amend matters by  
the provision of a free lunch. All de-  
nominations, Roman Catholics included,  
contributed to it. Stacks of edibles  
were sent in. Bright and early, a se-  
lected committee of men and women  
were on hand to minister to the legiti-  
mate demands of appetite. The "free,  
independent, and enlightened citizens"  
were all invited to partake, and several  
hundreds did so. The result was, the  
sobriest election ever held in the town.  
Voters went home sober for the first  
time in twenty years, to the astonish-  
ment and delight of the better halves,  
and to the chagrin of the rascals.  
Excepting the latter class, all are hug-  
ely pleased with the success of the ex-  
periment, and have resolved to try it  
again. Coffee, cakes and sandwiches  
are unanimously pronounced to be a  
decided improvement on stale crackers,  
indigestible cheese, and whiskey "war-  
ranted to kill at forty rods." Never  
was so much care manifested to select  
abstinent and reliable candidates.

The success of these Murphy gospel  
temperance meetings is really astonish-  
ing. In the city of Kingston more  
than half the population have united  
with the local temperance union.  
Merchants have discovered that the less  
money is spent for liquor, the more it  
is spent for groceries, boots and shoes,  
and dry goods, and therefore wisely  
keep pledges and badges on hand to  
offer to customers. The consumption  
of liquor has fallen off one-half, and  
competent business men compute that  
the expenditure for liquors is one thou-  
sand dollars per diem less to-day than  
it was six months ago. Newburgh,  
Poughkeepsie, and other places are  
abuzz with excitement. Murphy him-  
self is shortly to open a campaign in  
Troy against drunkenness and all that  
pertains to it.

Meanwhile, the enforcement-of-law  
societies are diligently at work. Three  
banks under the counter of a liquor  
saloon do not constitute a hotel—at  
least the aforementioned societies are  
trying to convince the courts that such  
is not the case in the opinion of the law-  
makers—and therefore the saloon-  
keepers should be restrained from sell-  
ing spirituous poisons under hotel  
licenses.

As the legislature of New York has  
a small majority of Republicans in both  
branches, it is not probable that any  
attempt to alter the laws regulating the  
liquor traffic will succeed this winter.  
Not all the Democrats even, favor re-  
laxation of the present stringency.

#### CLASS MEETINGS.

While on the subject of revivals, it  
will not be amiss to state that the  
preachers of the New York and Pough-  
keepsie districts of the New York Con-  
ference are putting forth strenuous en-

deavors to revive the Methodist class-  
meeting. For years it has been in a  
condition of languor and decline, and to  
the great spiritual detriment of the Church.  
Several conventions of pastors and  
leaders have been held, which were  
numerously attended, and will prob-  
ably issue in systematic toil to restore  
this prudential means of grace to its  
old popularity.

### FROM OUR EXCHANGES.

[Taken from the report of Rev. J. Cook's  
lecture, in the *Daily Advertiser*.]  
THE CHINESE PROBLEM.

When the Northern Pacific Railway shall  
be finished, America will be one thousand  
miles nearer China than now. Ships from  
the Oregon coast pass to Saghalien on a  
comparatively small circle of the globe,  
while from San Francisco, by the way of  
the Sandwich Islands, they sail to Japan  
over the track of a great circle. Practically,  
it is settled that a bridge is to be built by  
commerce across the Northern Pacific, be-  
tween what two abutments?

On the one hand we have a largely un-  
occupied country, giving exceptional honor to  
free labor; offering to the working-man need  
every day for dinner; and providing for him  
a competence, if he is industrious and econ-  
omical. On the other, we have a land con-  
taining from 450,000,000 to 500,000,000 peo-  
ple, suffocated, and many of them starved.  
It is only a question of time whether a  
bridge built between two such shores will  
be used. It is only a question of time  
whether Chinese immigration is to become  
an important organizing force on the Pacific  
coast, and redemptive for China by reflex  
influences from America.

It seems to be forgotten in the United  
States, that to-day the Chinese are the great  
colonizers of the East. The natives of Cam-  
bodia, Sumatra, Java, the Philippine  
Islands, Timor and Borneo are fading away  
before civilization. Europeans cannot cope  
with the insatiable of the torrid East Indian  
climates. The Chinese alone have proved  
themselves able to maintain vigorous phys-  
ical life in these regions. They are enter-  
ing them by thousands every year, and that in  
ever increasing ratio. They are rapidly  
colonizing Manchuria, Mongolia and Tibet.  
A stream of emigration has of late set toward  
Australia, New Zealand and the Pacific  
coast of America. (Pamphlet published by  
English residents of Shanghai, May 16,  
1877.)

Ab Sin comes to California now hungry;  
he gets a little meat to eat every day; and  
letters in strange characters go back to the  
rivers of China, containing the wonderful  
information, which so surprised Charles  
Dickens when he first landed in Boston, that  
workmen in the United States can have  
meat to eat three hundred and sixty-five  
days of the year at dinner. Wandering up  
and down in the Chinese quarter of San  
Francisco, undoubtedly we meet the vices of  
heathendom, and of course there is nothing  
equal to those in Vienna or Paris.

"For ways that are dark  
And tricks that are vain,  
The heathen Chinese is peculiar."  
Opium fumes are rising here from the  
corner of the street; they proceed out of a  
cellar; but absinthe is used among the soft  
ladies of Paris, I have heard, and sometimes  
is not unknown in certain spoiled, luxurious  
circles of the United States. Of course the  
Chinaman is to blame, and we are not.  
These Chinamen had a Confucius to  
teach them; and, although that leader of re-  
ligious thought did not make any assertions  
about immortality, he did teach reverence  
for parents and scholarship. . . . Civil-service  
reform can look to the region of the great  
rivers, falling from the Himalayas into the  
Yellow Sea, for examples of consecutive ex-  
aminations for public office, conducted with  
far more rigor and general justice than are  
any other political contests on the globe.

We wander up and down the Chinese  
quarter of San Francisco, and bear strange  
language from roughs. "I would as soon  
kill a Chinaman as a dog," says one to an-  
other. That threat proceeds, perhaps, from  
some son of an Emerald Isle, emigrants  
from which New York city considers her  
chief blessing!

There are many persons who are eager to  
pass a law prohibiting all Chinese emigrants  
from acquiring the right of voting here. It  
is clear from experience that Chinamen will  
not be seen as often drunk as the Irishman;  
it is clear that he will not be seen drunk as  
often as the low-paid American laborer. Ab  
Sin has come into collision with low-paid  
labor on the Pacific coast, principally be-  
cause he does not get drunk, lives on rice, and  
sleeps on a board. His vices have come with  
him, for a poor part of the population around  
corrupt Canton has crossed over under the  
spur of the greed of the great Chinese em-  
igration companies. Undoubtedly the women  
found in the Chinese quarters are unrep-  
resentably vicious. They are slaves; they are  
bought and sold to a bondage altogether  
more ignominious and awful than the black  
race ever endured on this continent. They  
sat still while the village of Antioch was  
burned to the ground on the 1st of May, 1876,  
and when the Chinese inhabitants there  
were warned that they could remain in sight  
of the ashes of their but only under penalty  
of death. Anti-Cooley clubs all over Cali-  
fornia sent messages to officials at Washing-  
ton that if measures were not taken to re-  
press Chinese immigration, a similar fate  
was in store for Chinatown. How many  
Chinamen are there? Sixty thousand. How  
many Chinamen are there in California?  
Two hundred thousand.

What have they done? They have hung over  
the beetling crags of the Sierra Nevada, and  
jammed them when the Southern Pacific  
Railroad was built, and they will do the  
same work in the gorges of the Rocky  
mountains when the Northern Pacific is  
built. They were sent down, mired in the  
mud, to build levees when San  
Francisco was threatened with an inunda-  
tion and when no white man would take the  
position. They have performed most of the  
manual labor in the construction of the rail-  
ways which have raised the price of the Cali-  
fornia wheat lands from \$1 to \$25 an acre.  
They have monopolized by fair competition  
the linen washing of San Francisco. Ab Sin  
sometimes smokes opium, no doubt, and  
sambles, but he is usually concerned in get-  
ting a little meat for dinner and enough  
money to enable him to go back and bury  
his bones in China. [See an elaborate paper  
on the Chinese in California, read at Syra-  
cuse, N. Y., by William Edwards Park,  
October 23.]

How can we reach him? By building the  
Gospel hook with the English alphabet.  
We want a few schools opened in San Fran-  
cisco. We want a few men to put Ab Sin in  
a home where his but is burned up. Here is  
a man ready to do that, and he is employed  
by the American Missionary Society. Is he  
doing any good? When Antioch was burned  
he received some of the refugees into his  
own house. When Ab Sin's but was mobbed  
and razed to the ground the other night in  
the Chinese quarters, he found him  
some chambers the next day, and helped  
him through the pinch. The flaming articles  
in the city press against the Chinese this  
man sometimes answers, and does it elo-  
quently. He is opening schools wherever  
he can in the Chinese quarters, and it is  
found that his position softens the waters.  
He is respected by all the better class in San  
Francisco, and little by little the Chinese  
come to believe in him. He ought to open  
twenty schools. Why does he not? He has  
twenty Ab Sins whom he might succor.  
He is a man of enterprise, and looks sagacious.  
Why are his enterprises languishing? His  
pockets are empty because you have put  
little into them.

The mayor and aldermen and the polit-  
icians—all honorable men, no doubt, as  
Cassius was an honorable man—take note  
of Ab Sin, and make a law that any laundry  
wagon shall pay one dollar a month tax;  
and that every laundry-house that delivers  
by basket and by hand shall pay ten dollars  
—laws like those of Philip II of Spain  
against the Moors. When all these things  
happen, we need to be reminded of what  
Du Bois Raymond has told us, that nervous  
influence travels only seventy feet a second  
in the body. If the floating island of a  
whale is harpooned in the flukes, it is a full  
second, if the fish is thirty-five feet long,  
before the message can go to the brain and  
a return message be sent to the flukes, com-  
manding them to drop into the sea. So wide  
is America, so broadly do we roll in strength  
and size in the ocean of time, that one of  
our greatest dangers is that distance may  
make us apathetic to our own wounds. We  
may be harpooned on the Pacific coast and  
never know it in Boston. The breadth of  
our land gives most of us the impression that  
the Chinese question is a bagatelle. Before  
the harpooned flukes can be dropped into the  
sea, Ab Sin is mobbed, and his village  
burned.

Of course the Chinese do not settle here,  
and are, in some sense, an excrement on  
our population. The truth is, however,



## MISCELLANEOUS.

## TRUST.

BY J. G. WHITTIER.

The same old baffling question! O, my friend,  
I cannot answer them. In vain I send  
My soul into the dark where never burn  
The lamps of science, nor the natural light  
Of Reason's sun and stars. I cannot learn  
Their great and solemn meanings, nor discern  
The awful secrets of the eyes which turn  
Evermore on us through the day and night.  
With silent challenge, and a dumb demand  
Proffering the riddle of the dead unknown,  
Like the calm Sphinxes, with their eyes of  
stone,  
Questioning the centuries from their veils of  
sand.

I have no answer for myself or thee,  
Save that I learned at my mother's knee:  
"All is of God that is, and is to be,  
And God is good!" Let this suffice us still,  
Resting in childlike trust upon His will,  
Who moveth His great ends unthought by  
the ill.

## THE NEWSPAPER.

BY REV. A. C. GEORGE, D. D.

MR. EDITOR: You ought to have  
seen the HERALD for Nov. 8, after I  
had gone through it. Perchance, it  
would have taken some of the conceit  
out of you. It was the worst cut up  
paper you ever did see. I said to my  
wife, "This is a remarkable number;"  
and she answered quietly, "So was the  
previous one, and so is every one, for  
that matter." Thus my wise observa-  
tion seemed to go for nothing.

I dare not say much of the editorial  
pages, albeit some editors that we  
both ken of, do allow themselves to be  
puffed, *ad nauseam*, in their own  
columns; but that leader on, "Can ye  
drink of the cup?" went right to the  
root of the matter, and revealed the  
shining truth. The brief, pungent,  
spiritual paragraphs and items, on your  
editorial pages, really constitute a fea-  
ture of the HERALD, and add not a lit-  
tle to its value and attractiveness. "I  
like my minister's prayer-meeting talks  
and love-festivities," said one,  
"better than his sermons;" and when  
I looked inquiringly, the explanation  
came, "His sermons are good; but  
those short, warm talks lodge an idea  
in my mind and set my heart in a  
glow, as I cannot describe to you. I  
listen enraptured to the sermon, but  
these I somehow make my own." There  
is a great lesson here for both  
editor and preacher.

That logical, classical, inexorable  
article of Dr. Newhall's, was worth  
the yearly price of the HERALD. Never  
before did I have quite so distinct a  
conception of that "slimy something  
that is both corpse and ghost." Let  
that phrase stand as the equivalent of  
"The Unknowable." "Knowing"—  
—suggestive contrast—"The Starless  
Crown," and "Life Mosaic"—in har-  
mony with my own recent thoughts—  
were laid aside, to be used definitely  
in the garb of sermons. The Sunday-  
school notes were clipped for the bene-  
fit of a faithful worker in that wide  
harvest-field. The missionary column  
was laid aside for use at the next  
monthly concert of prayer for missions.  
Dr. Barrows' article had some facts  
which I needed for a growing lecture.  
There were temperance items and  
choice extracts, here and there, which  
I could not afford to lose. Altogether,  
my poor HERALD lies at my feet, a  
mutilated, dismembered, blasted thing;  
but it had its day, accomplished its  
work, and made its record of usefulness;  
and what more can any of us  
hope to realize?

I hear men talk of newspaper read-  
ing as a dissipation, and as tending to  
drive out the Bible and the useful and  
solid books. Well, there are no words  
like God's words, and it is a good thing  
to read them from a familiar, often-  
used copy of the Scriptures; and every  
student's shelves must have encyclo-  
pedic, dictionary style of books, for  
facts are the first necessity; and histo-  
ries and philosophies and books of de-  
votion and inspiration must have their  
place. But, after all, what a library is  
contained in the issues of a weekly  
newspaper for a single year! The best  
writers, in our time, give their best  
thoughts to the periodical press. The  
scientist records his most careful ob-  
servations, the philosopher discourses,  
the orator appeals, the evangelist ar-  
gues and urges, the poet sings, the  
devotee testifies, the analyst narrates,  
the tourist describes, the homilist de-  
cants, and specialists of every name  
present their peculiar views, in the col-  
umns of the newspaper. Some things  
trifling and dissipating may find place,  
and to laugh and be amused is an oc-  
casional necessity of our natures; but  
that must be a very great mind, or a  
very small one, which can "dissipate"  
over the pages of Dr. Newhall or Jo-  
seph Cook.

The truth is, a good newspaper must  
be regarded as an educational and  
beneficent power in every household.  
Who can measure the extent of its  
silent but pervasive influence? It  
moulds, elevates, inspires and trans-  
forms. It has invaluable suggestions  
for the fireside, the farm and the shop.  
It helps the school and the Church.  
It makes citizens patriotic, and Chris-  
tians aggressive against the forces of  
evil. It promotes every reform. It  
adds to the charms of the household,  
and has a mission of mercy to the poor  
and perishing. It is a microcosm—a  
little world. It is a *Herald* of every-  
good word and work. It is a tele-  
phone, in which a score of voices are  
heard at the same time. It is the  
lightning-calculator, which makes ev-  
ery brain thrill and every heart thro-  
b. It is a message from all lands, and

from that land which is bounded by no  
seas. It finds the obscure and wretched,  
and speaks "comfortable words and  
kind." It has a voice for childhood,  
and cheer for those who "sit solitary."  
It transfuses all life, bringing the re-  
mote near, and binding together the  
ends of the earth. By suggestion and  
inspiration, it breathes in the closet,  
testifies in the assembly of God's peo-  
ple, flashes and thunders from the pul-  
pit, and walks in the way with the  
toller and trafficker, and with the  
white-handed and sainted, on their  
missions of charity and love. It is, in  
a word, a mighty agency for evangeli-  
sm, of which the Church must make  
more use in the future than it has in  
the past.

Wheeling, Nov. 14.

SELF-SACRIFICE THE LAW OF THE  
ITINERANCY.

BY REV. J. W. ADAMS.

[Concluded.]

Thus far we have spoken of the law.  
What of the practice? We are not  
disposed to croak. Self-sacrifice is,  
even in these latter days, the practice  
of the itinerancy. A very large ma-  
jority of our preachers are loyal to the  
system, and confide in the general su-  
perintendency; and, cost what it may,  
go where they are sent. There is, among  
us a disposition to revere the past,  
to deprecate the present, and to dis-  
trust the future. In every genera-  
tion we have had a few manipulators,  
a few self-constituted advisers, and a  
few grumblers. Constitutions and  
temperaments have varied, and will  
vary. Our men never have been, and  
never will be, equally consecrated,  
confiding and submissive. No one  
shall surpass me in veneration for the  
early itinerants. They were a self-de-  
nying, heroic, royal priesthood. Their  
labors, sacrifices and achievements,  
"stranger than fiction," have crystal-  
lized into gems of ecclesiastical histo-  
ry. The lustre of their fame can be  
dimmed by no comparison, save with  
Him, who, so long ago, "went about  
doing good"—the divine Preacher  
from heaven. But when I see such  
men as our Church boasts of to-day—  
men who in social position, mental  
culture and weight of character are the  
peers of any ministry in the land;  
when I see such a host of such men,  
for the glory of God and for the good  
of souls submitting all the innumera-  
ble and stupendous interests that per-  
tain to ministerial appointment to the  
impartial discretion of "the appoint-  
ing power;" and when I see ninety-  
nine out of every one hundred of them  
instantly accepting the assignment, no  
matter what it involves, and with more  
or less of cheerfulness and haste enter-  
ing upon their work, my emotions are  
stirred, my admiration knows no  
bounds. Ministerial rebellion is not  
popular in our Church to-day. The  
system has survived all our transition  
periods. The actually rebellious are  
few, and sympathy is meted out to  
them at starvation rates. As a rule  
self-sacrifice is the practice of our it-  
inerancy.

We have spoken of that which has  
been, and is. We venture the affirma-  
tion that what has been, and what is,  
ought to continue. (And you may  
weigh this "ought" in Dr. Cook's  
scales.) Though the itinerancy is not a  
divine institution, it is, nevertheless,  
a child of providence. It is essentially  
Scriptural. Anciently, "they that  
were scattered abroad went every-  
where preaching the Word." Our  
itinerants are scattered abroad, and are  
going everywhere preaching the Word.  
The system tends to develop the most  
heroic, self-forgetful and fervid spirit  
of evangelism in the ministry. The  
temperaments and tastes of any con-  
gregation are sufficiently various to  
justify such a rotation of gifts. This  
will always be so. The friendship,  
the reputation, and the memory of our  
preachers, becoming the common heri-  
tage of many societies, the connec-  
tional bonds are greatly strengthened.  
The circuit feature nurses into vigor-  
ous, self-sustaining life the feeble  
Church fragments that are scattered  
along our frontier of home and foreign  
fields. A system that reaches multi-  
tudes that no othersystem does, should  
be perpetuated.

Its sources of information concern-  
ing the characteristics of different  
Churches and the qualifications and  
aptitudes of different ministers are so  
full, that our distribution of men is  
more intelligent and satisfactory than  
any other. No system is so economi-  
cal of time, and means, and men. We  
can sever the relations of a hundred  
pastors and Churches, and establish  
entirely new relations with all of them,  
in fifteen minutes. And there will be  
less friction in these new relations for  
one, two or three years than in any  
one hundred Churches of another de-  
nomination for a similar period.

The itinerancy, by contributing to a  
degree of success in winning souls un-  
paralleled in the annals of Church his-  
tory, has amply justified the constitu-  
tional immortality which the fathers  
conferred upon it. Nothing great or  
good is achieved without sacrifice.  
Methodism is a great thing, and a  
good thing. It is the result of great  
endeavors and great sacrifices. But  
the sacrifices have paid, they do pay,  
they will pay.

Finally: If this law of self-sacrifice  
ought to continue, then the practice of  
self-sacrifice ought to continue. The  
design of this system is to save perish-  
ing men; not to create places, and be-  
sow perquisites upon a few ambitious  
ministers. No system is more appre-  
ciative of, nor furnishes ampler scope  
for, a truly sanctified ambition than  
the itinerancy. But we have no law

for the many, that ought not to apply  
to the few. Nothing so honors our  
system at home and abroad as the  
graceful compliance with it on the  
part of our most eminent men. Noth-  
ing scandalizes it so much as an im-  
pertinent interference with episcopal  
functions, and the unseemly haste of  
forestalling its appointments. The  
wire-pulling minister, who seeks his  
own exaltation by outgeneraling his  
brethren and compromising the cabi-  
net, wrongs every party concerned  
and affected by such a reprehensible  
transaction.

1. He wrongs himself. This is not  
the road to permanent promotion. It  
is "climbing up some other way." As  
it richly merits, so it is liable to re-  
ceive the rebuke of the Bishop. It de-  
velops the place-seeker; and place-  
seeking is hurtful to personal piety and  
the true ministerial spirit, and secures  
a reputation from which we should all  
pry to be delivered. It is a violation  
of ministerial vows which encroaches  
upon innocence. It is selfishness. He  
who seeks position, regardless of  
merit and the claims of others, wrongs  
himself. He develops in himself the  
evil, at the expense of the good. If he  
does not hasten to put himself into the  
hands of some episcopal "receiver,"  
he will soon be bankrupt in self-re-  
spect. It is that disregard of law  
which lessens respect for all law, and  
ends at maturity in lawlessness.

2. He wrongs his brethren. By so  
much as he gains, some brother must  
lose. The place which he obtains by  
intrigue, and in which he luxuriates,  
belongs to some loyal man, who, rely-  
ing upon his own merits and the integ-  
rity of the system, was victimized. Of  
all religious frauds the ministerial  
vampire is the most cruel and disgust-  
ing. He wrongs his brethren in an-  
other respect: His example is conta-  
gious. The cry, "They all do it,"  
is not true; but it has caused many,  
from motives of self-defense if no  
others, to go for their share of the  
plunder. When cliques of such men  
are discovered, they should be avoided.  
They taint our ecclesiastical atmos-  
phere. "Evil communications corrupt  
good manners."

3. He wrongs the Church. The  
man who is habitually swayed by such  
motives, and resorts to such artifices,  
is not the best man for the best Church.  
The man whose merit never evokes  
the call, "Come up higher," is an in-  
ferior man, and can render only an in-  
ferior service. Where the admiration  
is mutual, I am told that Bishops some-  
times give them their desires, but send  
leanness to their souls. The Churches  
should remember that the judgment of  
three or four unbiased men who know  
the situation, is safer than the prefer-  
ence of one selfish man.

4. He wrongs the cabinet. It is dis-  
respectful to invade the jurisdiction of  
others, especially if they are our supe-  
riors. To interfere with their prerog-  
atives betrays a lack of confidence in  
their ability or in their integrity. The  
clerical monopolist of stations often  
complicates and disarranges the work  
of the cabinet. Instead of that defer-  
ence and respect which he ought to  
show to their office, he presumptuously  
expects them to adjust their plans to  
his. Cabinet work has often been criti-  
cized because the sins of these medi-  
crats have been laid upon it. That  
minister wrongs the cabinet who re-  
quires the Bishop to call together his  
Presiding Elders simply to give the  
solemn form of ratifying his illegiti-  
mate appointment.

5. He wrongs the world. Every min-  
ister owes the world a reputation which  
shall emphasize every act of his minis-  
terial service. The class of ministers  
I have referred to, cause the profession  
to be misunderstood by the world, and  
weaken its influence for good. But  
especially does such a man weaken his  
own influence. For his false ambition,  
even sinners must feel no small mea-  
sure of contempt. The world is  
wronged when we diminish our power  
to win them to Christ.

6. He wrongs the itinerant system.  
The system adhered to and worked, is  
its own best recommendation. But it  
is often condemned for what it toler-  
ates rather than for what it does. If  
in our anxiety to guide the ship, we  
betray a want of confidence in the  
helmsman, we must not wonder that  
others do. His fear to trust the sys-  
tem, who knows it best, is liable to be  
construed into a damaging admission.  
He pays the law a poor compliment  
who ignores it, or tramples it under  
his feet.

Do you ask, "Is not the Church as  
much to blame as the ministry in this  
regard? Often, undoubtedly. I have  
now only time to say, that when a  
Church is influenced by unworthy mo-  
tives, and resorts to disloyal methods  
to circumvent the action of a cabinet,  
it becomes *particeps criminis* with the  
offending minister, or incurs a guilt of  
its own. But first of all we look to the  
itinerant to maintain the dignity and  
integrity of the itinerancy. If it is  
right for one minister to negotiate his  
own appointments and insist upon their  
ratification by the cabinet, it is right  
for all to do so; and when all do so,  
we shall have substantially a Con-  
gregational Church with an episcopal  
figure-head.

Loyalty is so prevalent among our  
ministers and our people, that, hap-  
pily, I have no fear of such a result.  
Whether the limit of ministerial service  
among us continues to be three years,  
or is entirely removed, I expect all the  
effective members of all the annual  
conferences of our ever-widening con-  
nection will continue to receive their  
annual appointments until in the glory  
of the millennial day the great  
Bishop "shall come to be glorified in  
His saints, and to be admired in all

them that believe, in that day." And  
then I doubt not He will say to all of  
us who are worthy, as He said to His  
ancient disciples who continued with  
Him in His temptation, "I appoint  
unto you a kingdom, as my Father  
hath appointed unto Me."

STATE S. S. ASSOCIATION OF NEW  
JERSEY.

BY MISS M. E. WINSLOW.

Sunday-school conventions have so  
multiplied themselves, that there is  
rarely anything to say in describing one  
that has not been already said concern-  
ing many others; but the twentieth  
annual meeting of a State association  
is suggestive of the perpetuity of Sun-  
day-school institutions, and the hold  
they have taken on the life of the  
Church and the people. It is, moreover,  
a significant fact when the best talent  
of two States is drawn together in the  
discussion of topics relating to the prop-  
er training of those who are to be our  
future citizens in the "nurture and  
admonition of the Lord." Such an as-  
sembly was the New Jersey State Con-  
vention, held at Patterson, Nov. 13-15,  
at which there was an attendance of  
several hundred delegates during the  
day, and an audience of at least 1,600  
every night, and which packed to its  
utmost capacity one of the largest  
churches of the place. On the platform,  
which was tastefully decorated with  
flags, bird-cages and autumn flowers,  
were seated many of the New  
Jersey ministers, superintendents and  
leading Sunday-school workers in ad-  
dition to the officers of the association.

Rev. William Harris, of Princeton,  
was chosen president. Rev. M. S. Lock-  
wood, pastor of the Church in which  
the convention was held, delivered the  
address of welcome, which was grace-  
fully answered by the president; after  
which Rev. Alfred Erdman, of Morristown,  
gave some "hints on Bible study." On Tuesday evening Rev. H. M.  
Sanders, of Tonkers, N. J., told  
"How to spoil the Bible," the reports  
of county secretaries, etc., filling up the  
rest of the time. Wednesday morning  
was chiefly devoted to "sectional  
work." Rev. F. B. Gruel, of Cape May,  
conducting a superintendents' meeting  
in the chapel, while the teachers' meet-  
ing in the church was led by Rev. R. S.  
Green, of Morristown; and Mrs. S. W.  
Clark, of Newark, told a large assembly  
of ladies in an adjoining church how to  
teach the little folks in primary classes.

Wednesday afternoon was Dr. Vin-  
cent's time, and "the head centre" of  
Sunday-school matters did himself full  
justice on his native soil and among his  
own people. He first delivered a fine  
address on Modern Sunday-school Ideas,  
touching exhaustively the improve-  
ments which the last ten years have in-  
troduced into the system—for which, by  
the by, he is largely responsible—and  
the evils which are gradually being  
outgrown and left behind, chief among  
which he classed the training of little  
children to appear on platforms, take  
part in amateur theatricals, and the  
like. Next he conducted a conference  
in two divisions—Attendance on Church  
Services and Culture in Christian Life.

On Wednesday evening, after a brief  
address on Sunday-school music by  
Prof. Theo. L. Perkins, a lady of the  
Foreign Sunday-school Association gave  
a brief résumé of that work, by which  
it appeared that whereas fifteen years  
ago there was scarcely a Sunday-school  
in Europe worthy of the name, unless,  
indeed, in connection with missionary  
enterprise, there have been established,  
through the agency of this society,  
either direct or indirect, 1,400 schools in  
France, 1,200 in Germany, and many  
in Norway, Sweden, Denmark, Prussia,  
Spain, Portugal, Italy, Mexico, South  
America, China and Japan, besides  
eight newspapers in as many different  
languages, that recently published in  
Japan being the first religious period-  
ical ever issued in the great empire of  
the Mikado. And all this has been ac-  
complished at an expenditure of scarcely  
more than \$4,000 a year.

Rev. E. G. Taylor, D. D., of Providence, R. I., followed with an address  
on, What shall the Harvest be? whose  
only fault was its too great length and  
elaboration for such an occasion. A  
conference was led by G. S. Page, of  
Stanley, N. J., on Temperance in the  
Sunday-school, in which objections to  
its introduction were called for. There  
being none, however, or none that  
amounted to anything, the time was  
occupied by suggestions for work, that  
which Mrs. Crane, of Patterson, is now  
successfully using being very favorably  
received. A vote recommending the  
adoption of a quarterly Sunday-school  
lesson to all schools in the State was  
then taken.

Dr. Stephen H. Tyng closed the  
morning session with his popular ad-  
dress on Catechism, Creed, Christ, vs.  
Christ, Creed, Catechism. This address  
is so very radical in its nature that it  
falls to the suffrages of many who  
believe firmly in the old doctrines of  
training up a child "in the way he  
should go," but its main doctrine, which  
he calls Christocentric, cannot fail to  
approve itself to all thoughtful Sunday-  
school workers, since it assumes that  
Christ, and Him not only crucified, but  
living as a personal and accessible  
Saviour, is the one object of Sunday-  
school teaching. The ideal vs. the Real  
in Sunday-school work, delivered by  
Rev. A. D. Vail, D. D., of Newark,  
was the address of Thursday after-  
noon, while Dr. J. M. Buckley spoke  
on Cant in the evening. The rest of  
these two closing sessions was oc-  
cupied with miscellaneous matters,  
such as reminiscences of the past  
twenty years, election of officers, greet-

ing of new workers in the field, ar-  
rangements for a summer congress at  
Fort Tabor, and appointment of dele-  
gates from each congressional district  
to represent the State at the Interna-  
tional Sunday-school Conference, to be  
held at Atlanta, Ga., next April.

## SALVATION NOTES.

BY REV. R. H. HOWARD.

I. An invalid clergyman lay on his  
dying bed. "Will you please bring  
me my last sermon?" said he to a  
friend. It was brought. He read the  
text: "Believe on the Lord Jesus  
Christ, and thou shalt be saved."  
"Well," said he, "that is all I can do  
now. Simple faith in Jesus Christ is  
all that can sustain in such an hour as  
this. I cast myself entirely on Christ."  
This, indeed, is all any one can do,  
whether living or dying. "Simple  
faith in Jesus Christ," is our sole, and  
yet our all-sufficient, support. This  
gives us rest; this secures us a substan-  
tial and enduring foothold.

"Now rest, my long-divided heart,  
Fixed on this blissful centre, rest,  
Nor ever from thy Lord depart,  
With Him of every good possessed."

II. And yet simple "rest" by no  
means exhausts our conception of what  
this "simple faith in Christ" is calcu-  
lated to afford. It insures spiritual  
life and power. Not merely a standing-  
place does the Christian want, but spiri-  
tual life. His "rest" is simply his  
starting-point. From this he enters  
upon a life of growth. The true be-  
liever needs not simply peace, but to  
increase, to improve upon his talent,  
to have his heart at once graciously en-  
larged and graciously filled. He should  
know what it is, not only to rejoice,  
but to grow in grace, to lay up treas-  
ure, to be strengthened daily with  
might by God's spirit in the inner man,  
and to be filled with all the fullness of  
God.

"Oh, the rapturous height of that holy delight  
Which I feel in the life-giving blood!  
Of my Saviour possessed, I am perfectly  
And filled with the fullness of God."

III. A certain man was lying at  
death's door. Turning to a Christian  
friend watching beside him, he said:  
"If I come to Christ and cast myself  
wholly on Him, what then?" "Why,  
He will receive you. Hath He not  
said, 'Him that cometh unto Me I will  
in no wise cast out?'" "Well, and  
what then?" "Has He not promised  
that when He has begun a good work  
in you He will carry it on unto per-  
fection?" "And what then?" "Why,  
He will be with you ever—will be  
with you in life, be with you in death,  
and at last land you safe on Canaan's  
side." "And what then?" "With deep  
solemnity this Christian Mentor lifted  
up his voice, and said: 'Eye hath not  
seen, nor ear heard, neither have en-  
tered into the heart of man the things  
which God hath prepared for them that  
love Him.' How grateful becometh thus  
to climb up the ladder of faith, and  
while the kindling and devout imagi-  
nation is scaling the mount of God,—

"cast a wistful eye  
To Canaan's fair and happy land  
Where our possessions lie."

IV. Many years ago a young min-  
ister of shining talents, eminent piety,  
and of remarkable promise for useful-  
ness, lay at the point of death. Hith-  
erto he had enjoyed great peace; but  
at the very last he was subjected to ter-  
rible buffetings by Satan. His mind  
was darkened, his comfort was gone,  
and he seemed to be rapidly yielding  
to doubt and despair. At length his  
faithful attendant, who had been hold-  
ing up various favorite and precious  
promises, but thus far utterly without  
effect, said to him: "There is one  
thing you can do." With great ear-  
nestness he asked, "What is that?"  
"Why, you can let go all that is past,  
and begin again." This seemed to  
pour a flood of light on his mind.  
"Yes," said he, "I am going to let go  
all that is past, and begin again. I do;  
and just now and here leave all, and  
throw myself anew and utterly on  
Christ." Light broke at once upon his  
features. The brazen gate of Doubting  
Castle had yielded to the key of prom-  
ise, and once more as of old,—

"The smile of the Lord was the feast of his  
soul."

V. It is not a little astonishing how  
that, as the result of a single and very  
simple mental act, the whole trend, or  
tide, of one's religious emotions may  
be reversed, as above, and a soul be  
instantly lifted up from the deepest  
gloom into the full and blessed sunlight  
of God's life. Here is an experience  
to which unbeliever is an utter stranger,  
and of which it can give no rational  
account. The aforementioned parox-  
ysm of doubt having subsided, the tes-  
timony henceforward of the victorious  
saint referred to was only: "Peace,  
peace, sweet peace." Recovering once  
from severe spasms, as soon as the  
power of utterance was restored, he  
exclaimed with emphasis: "On the  
Rock! on the Rock! peace, peace like a  
river." His countenance beamed with  
glory; so that with Stephen's, his face  
shone as if it had been the face of an  
angel. No human tongue could de-  
scribe his appearance. Swallowed up  
in God, his soul filled with heavenly  
thoughts, his whole system, he declared,  
thrilled with the glow of heaven. And  
now:—

"Exults the rising soul  
Disburdened of her load,  
And swells unutterably full  
Of glory and of God."

"O! may we triumph so  
When all our warfare's past;  
And, dying, and our latest foe  
Under our feet at last!"

## Our Book Table.

What an astonishing literature has grown  
up around the advent, character, death  
and Gospel of Jesus Christ! If all the works  
relating to Him were removed from our  
libraries, only a skeleton of them would re-  
main. Neither time nor destructive criti-  
cism weakens the grasp of the divine Man  
upon our generations. What is very signifi-  
cant, is the fact that we not only have fresh  
apologies, in response to inimical criticism,  
but constantly, and in rich abundance, new  
epitomes of that wonderful life itself. The  
Christian world seems never weary of the  
topic; and the subject, both on the divine  
and human side, seems of itself inexhaust-  
ible. No books are so widely distributed,  
the Bible only excepted, as lives of Christ.  
The large work of Dr. Farrar, published a  
year or two since, has enjoyed a remarkable  
popularity; several large editions have  
been issued in this country, and more in  
Europe. Now we have another elaborate  
work, which has met with even warmer  
favor from the best English reviews. A  
very fine American edition of it has been  
published by D. Appleton & Co., in two  
royal octavo volumes, with thick paper,  
large type, broad margins, side notes, and  
very fine engravings and map of the Holy  
Land. This superbly published work is en-  
titled, *THE LIFE AND WORDS OF CHRIST*,  
by Cunningham Geikie, D. D. Dr. Geikie is  
a clergyman of the Church of England, of  
the diocese of Winchester, to the Bishop of  
which the Rt. Rev. Edward Harold, the work  
is happily inscribed. The work, like that  
of Farrar, is not apologetic. It is written by  
an accomplished Biblical scholar, who has  
become so heartily established in the authen-  
ticity and inspiration of the Gospel records,  
after a thorough consideration of modern  
criticism, that he writes in the full assurance  
of faith, and in the confidence of unhesi-  
tating trust in the simple reality of the New  
Testament. The grand object of the writer  
in which he has obtained remarkable suc-  
cess, was to reproduce all the incidents in  
our Lord's life just as they appeared, and  
surrounded by the same circumstances of  
natural scenery, political events, social con-  
ditions, prevalent expectations, opinions, phi-  
losophies and religions—in short, to enable  
his readers to look upon Christ, to hear  
what He said, to see what He did, to know  
what was thought about Him and His words  
to view what occurred up to the tragical  
close of His earthly life, just as all these  
things were apprehended, and impressed the  
persons that lived at the time, and were per-  
sonally conversant with the facts. This in-  
teresting and invaluable service for the stu-  
dent of the New Testament is admirably  
done. It has its own peculiar and important  
place in the growing Christianity of the  
hour. It will not supersede its predecess-  
ors, but it has rendered itself indispensable  
in every considerable Biblical library, and  
of extraordinary interest and service to the  
pastor and Sunday-school teacher. A. Wil-  
liams & Co. have the sale of the work in  
Boston.

In 1865 a philosophical chair was es-  
tablished in the College of New Jersey, the  
object of which was to teach the substantial  
harmony between science and religion; and  
Dr. Charles W. Shields was called to its oc-  
cupancy. A digest of the lectures he has  
delivered, forming an excellent text-book of  
universal philosophy—or, the reasonable  
adjustment between revelation and nature,  
which is the highest attainable knowledge—  
has been gathered into a stout, finely-pub-  
lished octavo of 609 pages. It is issued from  
the press of Scribner, Armstrong & Co., and  
is sold in Boston by H. A. Young & Co.  
Price \$3.00. The work is entitled, *THE  
FINAL PHILOSOPHY; OR, SYSTEMS OF PER-  
FECTIBLE KNOWLEDGE ISSUING FROM THE HARMONY  
OF SCIENCE AND RELIGION*. It opens with the  
nature, importance and scope of the study of  
Christian science possible in academic edu-  
cation; gives a history of the occasion and  
character of the break between the modern  
religion; presents the nature of the modern  
conflict between the two; and then develops,  
at length, the author's theory of ultimate  
reconciliation. The volume is a proper and  
interesting subject for an elaborate review.

We simply set forth its object, and commend  
it to the thoughtful consideration of our pro-  
fessional readers.  
Many warmly-attached former pupils in  
Union Theological Seminary, and other  
of thoughtful Christian ministers and lay-  
men throughout the country, who had learned  
to respect the remarkable abilities of the  
late Prof. Henry B. Smith, D. D., LL. D.,  
and to love the man himself, will welcome  
the fine monumental volume which has just  
been issued from the press of Scribner,  
Armstrong & Co. It makes an octavo of  
nearly 500 pages, and is entitled, *FAITH AND  
PHILOSOPHY; DISCOURSES AND ESSAYS*. Edited  
with an introductory notice, by Prof.  
George L. Prentiss, D. D. Price \$3.50. For  
sale in Boston by H. A. Young & Co. The  
title of this very attractive and valuable  
volume is the theme of the first discourse  
which was delivered, in 1869, before the Por-  
tland Rhetorical Society of Andover Seminary.  
The other discourses are elaborate, con-  
densed and admirable discussions of vital  
theological, Biblical, social and philosophical  
questions; addresses made on public oc-  
casions; quarterly reviews, and discourses be-  
fore religious bodies. The introductory  
sketch by Prof. Prentiss is warm, apprecia-  
tive, biographical, and commemorative. The  
whole volume forms a noble tribute to the  
memory of one of the broadest scholars in  
theology, one of the clearest thinkers, and  
one of the most devoted Christian disciples  
of his generation.

The long-expected Life of Edward Norris  
Kirk, D. D., is at last published, and prom-  
ises to meet even the requisitions of the  
most ardent admirers of this estimable, elo-  
quent and devoted minister of Christ. The  
life has been written by an affectionate theo-  
logical pupil, Rev. David O. Mearns, A. M.,  
who enjoyed peculiar opportunities for  
studying his subject, had his entire confi-  
dence, was accepted as his biographer, and  
had the privilege of gathering from his lips  
autobiographical incidents, and expressions  
of opinion upon almost every question re-  
lating to the progress of Christ's kingdom  
and the best modes for securing its estab-  
lishment upon the earth. The author has  
also been happy in securing from the in-  
imate friends of Dr. Kirk their personal re-  
miniscences and the very rich, spiritual, and  
entertaining correspondence, which has  
been carefully preserved. It is a record of  
a remarkably successful and useful minister-  
ial career, covering the whole professional  
life; that of the student, the evangelist,  
the missionary, and the pastor. It is a study  
for theological students, full of suggestions  
for the pastor, and a volume of delightful  
religious reading for the Christian home.  
The two portraits present Dr. Kirk as we  
remember him when he first came to Bos-  
ton, and in the later years of his life. Being  
dead, through these silent but eloquent lips,  
and along these interesting pages, he still  
speaks to us; and it is both profitable and  
pleasant to sit at his feet once more. The  
volume, an octavo of 425 pages, is very hand-  
somely published by Lockwood, Brooks &  
Co. Price \$3.

The Congregational Publishing Society  
issue a volume of NOTES ON THE INTER-  
PRETATION OF THE BIBLE, by James R. Osgood & Co. publish, in a  
handsome 16mo. volume, the capital story  
of Thomas Balguy Aldrich, which appeared  
in the *Atlantic*, entitled, *THE QUEEN OF  
SHEBA*. 16mo, price \$1.25. It is a fresh,  
lively, entertaining and satisfactory tale, be-  
ginning pleasantly, and ending as every  
reader would have it.

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lively, entertaining and satisfactory tale, be-  
ginning pleasantly, and ending as every  
reader would have it.

Rev. Henry V. Dexter, D. D., has com-  
pleted a very useful little manual, which is  
published by D. Lothrop & Co., and is en-  
titled, *THE UNWRITING GUIDE; OR, Scripture  
Precepts Topically Arranged*



The Christian World.

MISSIONARY APPORTIONMENTS.

(From our Mission Rooms.)

NEW ENGLAND CONFERENCES.	
New England,	\$20,000
Providence,	12,000
New Hampshire,	6,000
Vermont,	4,500
Maine,	5,500
East Maine,	2,500

Liberia, \$100; South America, 200; China - East, 200; Central, 50; North, 50. Germany and Switzerland, 1,600. Scandinavia-Denmark, 500. Norway, 1,000; Sweden, 1,400. North India, 1,000. South India, 550. Italy, 200. Mexico, 300. Japan, 100. Arizona, 50. New Mexico, 150. Northwest Swedish, 9,000. Central German, 6,000. Chicago German, 2,750. East German, 4,000. Louisiana German, 250. Northwest German, 3,500. Southwest German, 6,000.
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Alabama, \$250. Arkansas, 750. Austin, 500. Baltimore, 3,000. California, 6,500. Central Alabama, 200. Central Illinois, 12,500. Central New York, 12,000. Central Ohio, 13,500. Central Pennsylvania, 8,500. Central Tennessee, 600. Cincinnati, 20,000. Colorado, 1,500. Columbia River, 800. Delaware, 800. Des Moines, 1,000. Detroit, 9,000. Genesee, 20,000. East Ohio, 18,000. Erie, 10,000. Florida, 600. Georgia, 250. Holston, 2,500. Illinois, 18,000. Indiana, 10,000. Iowa, 8,000. Kansas, 1,800. Kentucky, 3,000. Lexington, 250. Louisiana, 800. Michigan, 9,000. Minnesota, 2,500. Mississippi, 500. Missouri, 2,000. Montana, 200. Nebraska, 1,600. Nevada, 500. Newark, 19,000. New Jersey, 17,500. New York, 42,000. New York East, 38,000; North Carolina, 400. Northern New York, 14,000. North Indiana, 8,500. N. Ohio, 10,000. Northwest Indiana, 8,500. Northwest Iowa, 1,000. Oregon, 1,500. Philadelphia, 46,000. Pittsburgh, 15,000. Rock River, 16,000. Saint Louis, 3,500. Savannah, 300. South Carolina, 2,000. Southeast Indiana, 7,000. Southern California, 750. Southern Illinois, 5,500. South Kansas, 1,500. Tennessee, 500. Texas, 500. Troy, 18,000. Upper Iowa, 8,500. Utah, 300. Virginia, 800. Washington, 2,300. West Texas, 300. West Virginia, 5,000. West Wisconsin, 9,500. Wilmington, 10,500. Wisconsin, 7,000. Wyoming, 13,000.
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Appropriation for debt, \$115,000.

PRISON CHAPLAINCY.

[Report of sub-committee to the general committee of ministers from the several ministers' meetings, upon prison chaplaincies. It was accepted, with one negative vote. The minority report will be published hereafter.]

By a committee representing many of the Congregationalist, Methodist, and Baptist ministers of Boston and vicinity, and authorized to consider what action, if any, ought to be taken in respect to the chaplaincy of the State prison, etc., the undersigned were appointed a sub-committee to investigate the facts and prepare a report. We have attended to the duty assigned, and submit the following for your consideration:—

By an act of the legislature of Massachusetts approved May 12, 1870, it is provided that "the chaplain of the State prison shall perform divine service in the chapel of the prison, instruct the convicts in their moral and religious duties, visit the sick on suitable occasions, have charge of the school and library of the prison, under the direction of the warden and inspectors, and shall devote his whole time to the duties of his office." By an "act to provide for religious instruction in prisons," approved April 15, 1875, it was ordered as follows: "No inmate of any prison, jail, or house of correction in this Commonwealth, shall be denied the free exercise of his religious belief and liberty of worshiping God according to the dictates of his conscience, within the place where such inmate may be kept or confined; and it shall be the duty of the officers and boards of officers having the management and direction of any such institutions, to make such rules and regulations as may be necessary to carry out the intent and provisions of this act." But Section 2 says: "Nothing herein contained shall be so construed as to impair the discipline of any prison so far as may be needful for the good government and safe custody of its inmates."

It seems to us very plain that the act last recited requires the officers and boards of officers having the management of any prison, jail, or house of correction in this Commonwealth to allow every inmate of the same, not only the free exercise of his religious belief in private devotion (which could not easily be prevented), but also in social or public worship within the place where he is confined—provided, or in so far as, this can be done without impairing the discipline needful for the good government and safe custody of the inmates. And if this be a correct interpretation of the act of 1875, it appears to us tolerably safe to assume, that the officers having the management of the State prison, have acted according to the language and intent of the law, in permitting a Roman Catholic priest to hold religious services with those of his own faith in the prison. If their action is a movement tending to evil, the law of 1875, which authorized it, must be pronounced unwise; and the work to be done by those who are convinced of this, is to secure a repeal of the law in question. Whether this could be accomplished is doubtful; but if it were accom-

plished, we do not think the result would be satisfactory, for the following reasons:—

1. Because the giving of strictly religious instruction and the conduct of divine service in every prison, jail, or house of correction in the Commonwealth, would be thereby committed, if not confined to, an officer supported by the State; while, according to the generally accepted theory of our government, the State is not charged with the duty of giving strictly religious instruction, or of conducting religious worship. God has provided for such instruction and worship by another and friendly institution—the Church.

2. Because it is impossible for the Commonwealth to secure chaplains whose influence and teaching will not be positively sectarian, without relinquishing its rightful attitude of impartial friendliness to all denominations. For there is at least one large body of Christians whose clergy would insist upon teaching and observing all the peculiarities of their creed; and therefore the Commonwealth must either pass them by in the selection of chaplains, or sustain by its funds sectarian religious teachers. We are unable to see how, in the present circumstances, it can properly do either of these.

3. Because it is inexpedient and wrong for the Protestant majority of our Commonwealth to act in this matter upon a principle which they would be unwilling to have followed, if a majority of the people were Roman Catholics. If Protestants would be unwilling to have the religious instruction and public worship of State institutions put into the hands of Roman Catholic priests supported by the Commonwealth, they should not themselves put them in the hands of Protestant clergymen thus supported.

Moreover, it seems to us that equally strong reasons forbid the State to support two chaplains, one a Protestant, and the other a Roman Catholic, in any prison, jail, or house of correction. The people of Massachusetts cannot surely be expected to give any special privilege or prominence to one body of Christians over another; yet they would do this by doubling the number of chaplains and dividing them equally between Protestants on the one side, and Roman Catholics on the other.

For the same reason we believe it would be unwise, and, indeed, wrong, for the State to provide two chapels for divine service in the prison, with a view to permitting two public services, one conducted by a Protestant clergyman and the other by a Romanist. If such provision has been embraced in the plan for the new prison, we trust it is not too late to secure a modification of the plan.

A position which seems to us altogether just and tenable is this: That civil government cannot properly be charged with the support of religious teachers as such; but that in every prison, jail, or house of correction, where it now has a teacher of religion, it may and should have instead an officer who may be called a chaplain, and whose principal duty should be to give moral instruction to the inmates and labor for their moral improvement and reformation; while the various bodies of Christians in the Commonwealth should be invited to provide, under the direction of the supervisors, for divine service in the chapel and for all the religious counsel and consolation required by the inmates, as far as they may desire it. If the moral teacher appointed by the State shall desire to hold divine service, or to conduct a Sabbath-school, either voluntarily, or at the request of any religious denomination or denominations, he shall be permitted to do so, in such manner as shall not conflict with the good order of the institution.

A law embracing these two provisions would fairly represent, we think, the friendly yet independent relations of religion and the State in Massachusetts, and could be maintained as a just, safe, and adequate provision for the moral and religious needs of all those concerned.

ALVAH HOVEY,

BRADFORD K. PEIRCE.

MAINE.

News.—A public declaration by the junior class of Waterville College was given Nov. 7th. The articles were original, and showed careful preparation. Ten of the 124 students in the college are young ladies, all of whom rank high in their studies. The institution is prospering as well as heretofore.

Mr. H. M. Bryant, of Lewiston, has returned from his temperance labors in the West, and is doing good service again in his own State.

The Universalist State Sunday-school Convention met at Augusta, Wednesday, Nov. 7th. The meeting was well attended, and excited considerable interest.

The third division of the freshman class in Bates College had their prize declamation Nov. 9th. There were fifteen contestants, but the prize was awarded to Miss M. K. Pike.

Rev. H. M. Hopkins, who has been preaching in Madison during the past year, has received a call to Halifax, Vt. The best wishes of his people go with him to his new field.

A new paper is to be started soon in Hallowell by Mr. Walter F. Marston, of Bath. The Eaton family school at Norridgewock will commence its winter term of thirteen weeks, December 10.

Services of a very interesting character were held at Kent's Hill at the close of the term, at the Maine Wesleyan Seminary. A pleasant entertainment was given by the ladies. Prof. Rich has returned from his trip to California with improved health, to resume his duties at the seminary. The closing term has been one of marked interest, and the school is sustaining its high reputation as fully as ever. The winter term at the seminary and college will commence December 3.

Mrs. Lydia Libby, of Gardiner, died a few days since at the advanced age of 92 years, 3 months. An excellent woman has gone to her reward.

EAST MAINE.

Eighteen persons were at the altar in the Pine Street Methodist church in Bangor, seeking pardoning love, Sabbath evening, Nov. 11th.

The meetings in Dover and Foxcroft, conducted by Rev. Mr. Whittier, are very successful. Mr. Whittier spoke each evening and evening to crowded houses. Sabbath, Nov. 11th, he preached in Mayo's Hall, and the attendance was so large that many were unable to obtain seats.

Rev. Mr. Knapp is delivering a course of lectures in Bangor upon the "Architecture of India."

Rev. Mr. Kemp has settled in Brooksville, pastor of the Congregational Church.

The new church at North Lubec (Baptist) is nearly finished, and will be ready for occupancy soon.

Rev. Asa Perkins (Baptist) has engaged to preach in East Machias each Sabbath forenoon. In the afternoon he preaches at Machiasport.

Rev. Dr. Thurston, of Searsport, has been preaching for the Congregational Church in Jonesport during the past summer. Twenty-six members have been added to the Church as the fruit of his labors.

A man in Bangor, a little while since, received a letter in which was enclosed \$150, the writer confessing that he and another boy stole a pair of chickens from the man addressed some dozen or fifteen years ago, of the value of seventy-five cents. That amount he enclosed, with interest, and desired an acknowledgment of his receipt with the forgiveness of the injured man.

A musical convention was held in Dexter, Nov. 12-17, under the direction of Prof. W. O. Perkins, of Boston.

Brother J. H. Moore has been obliged to leave his work for a little time. He has gone to Clifton Springs for medical treatment. He hopes, however, to be at his post in a few weeks.

Rev. Dr. Stone is slowly improving in health.

The members of the Life Saving Station near West Quoddy Head, Lubec, returned to active service Nov. 1. Mr. A. H. Myers is still the keeper, with the same crew as last year.

RELIGIOUS ITEMS.

The California Advocate says: "Dr. Guard is restored to his usual health. He is rendering full service, and, as aforesaid, performing extra labor."

Rev. A. L. Culver, of New York Conference, son-in-law of Rev. Dr. J. B. Wadley, died at Sing Sing, N. Y., on the 11th inst., aged thirty-seven.

The Universalists of this country report 880 parishes, embracing 41,020 families; 656 Church organizations with 32,947 members, 700 ministers, and a church property above indebtedness of \$7,465,495.

Mr. Toth, the English ritualist, having fallen heir to £10,000, proposes to resign his living at once, establish an orphanage at Croydon, and devote himself to "extra-parochial work."

Thirty-five members of the Newark M. E. Conference have died since its separation from the New Jersey in 1857. They averaged twenty-eight years in the ministry at the time of death—seven having preached forty years and over, four over fifty, two over sixty, and one seventy-four.

Texas Baptists have two thriving schools, Waco and Baylor Universities. Efforts are also being put forth to build a great Central University, costing \$250,000, toward which \$80,000 have been raised.

Rev. A. W. Cummings, D. D., late president of the University of South Carolina at Columbia, has recently been transferred by Bishop Harris from the South Carolina Conference to the Genesee Conference, and is now the principal of Riverside Seminary, at Waterville, Allegany county, N. Y.

One hundred and six churches, chapels, and missions in San Francisco give one place of worship to every 3,000 people, exclusive of "the strangers within the gates," and services are conducted in French, Spanish, Russian, Scandinavian, Italian, German, Hebrew, Welsh, English, and Chinese.

The Presbyterian Church of England now consists of 258 congregations, divided into 109 presbyteries. Nearly one-half of the 258 church buildings are freehold, and the insurance on the same amount to \$2,500,000. The debts upon churches and manse amount in all to \$500,000, fully forty per cent. of which is on the churches in London and the provinces. These buildings have together 106,714 sittings, of which 51,533 are let or appropriated. Several congregations have adopted the system of net sitting-sittings. The government of the Church is intrusted to 1,203 elders, 494 deacons, and 1,269 ministers. The membership of the Church consists of 43,434 communicants.

We take this announcement from the Central: "Mrs. Mattie Rowe Barns, wife of Dr. W. E. Barns, assistant editor of the Central Christian Advocate, after an illness of three weeks, died on last Thursday evening, November 1st. Almost from the beginning of the fever that consumed her life she apprehended a fatal result, and had no fears of the future. Mrs. Barns had not yet formed a large circle of friends in St. Louis, but wherever known her intelligence, fine womanly qualities, and Christian spirit were at once recognized. On the eve of the second anniversary of her marriage our dear young friend found the shadow and silence of death in his household that had been full of light and love."

THE PHYSICAL BENEFIT OF SUNDAY.

Sunday is God's special present to the workingman, and one of its chief objects is to prolong his life and preserve efficient his working tone. In the vital system it works like a compensation pond; it replenishes the spirit, the elasticity and vigor which the last six days have drained away, and supplies the force which is to fill the six days succeeding; and in the economy of existence it answers the same purpose as in the economy of income is answered by a savings bank. The frugal man who puts away a pound to-day and another pound next month, and who in a quiet way is putting by his stated pound from time to time, and who is not spending his money not only the same pound back again, but a good many pounds besides. And the conscientious man, who husbands one day of his existence every week—who instead of allowing Sunday to be trampled and torn in the hurry and scramble of life—resumes it up—the Lord of Sunday keeps it for him, and in length of days and hale of age gives it back with usury. The savings bank of human existence is the weekly Sunday.—North British Review.

Commercial.

BOSTON MARKET.

WHOLESALE PRICES. Nov. 27, 1877.

WHEAT—Superior, \$1.00; extra, \$1.05; No. 1, \$1.10; No. 2, \$1.15; No. 3, \$1.20; No. 4, \$1.25; No. 5, \$1.30; No. 6, \$1.35; No. 7, \$1.40; No. 8, \$1.45; No. 9, \$1.50; No. 10, \$1.55; No. 11, \$1.60; No. 12, \$1.65; No. 13, \$1.70; No. 14, \$1.75; No. 15, \$1.80; No. 16, \$1.85; No. 17, \$1.90; No. 18, \$1.95; No. 19, \$2.00; No. 20, \$2.05; No. 21, \$2.10; No. 22, \$2.15; No. 23, \$2.20; No. 24, \$2.25; No. 25, \$2.30; No. 26, \$2.35; No. 27, \$2.40; No. 28, \$2.45; No. 29, \$2.50; No. 30, \$2.55; No. 31, \$2.60; No. 32, \$2.65; No. 33, \$2.70; No. 34, \$2.75; No. 35, \$2.80; No. 36, \$2.85; No. 37, \$2.90; No. 38, \$2.95; No. 39, \$3.00; No. 40, \$3.05; No. 41, \$3.10; No. 42, \$3.15; No. 43, \$3.20; No. 44, \$3.25; No. 45, \$3.30; No. 46, \$3.35; No. 47, \$3.40; No. 48, \$3.45; No. 49, \$3.50; No. 50, \$3.55; No. 51, \$3.60; No. 52, \$3.65; No. 53, \$3.70; No. 54, \$3.75; No. 55, \$3.80; No. 56, \$3.85; No. 57, \$3.90; No. 58, \$3.95; No. 59, \$4.00; No. 60, \$4.05; No. 61, \$4.10; 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# ZION'S HERALD.

THURSDAY, NOVEMBER 29, 1877.

## FIFTEEN MONTHS

For One Subscription.

To all NEW SUBSCRIBERS for ZION'S HERALD back numbers will be sent for the present from October 1st, if desired, thus giving each the full benefit of our offer.

On the receipt of \$2.50 for the HERALD, and 20 cents for postage, it will be marked paid to January 1, 1879.

This offer is made with the expectation of adding to our list a large number of NEW NAMES.

We sincerely hope that every preacher will call the attention of his people to this subject, and urge upon those who do not take ZION'S HERALD the importance of doing so.

And let every reader of this paper recommend it to his neighbor who may not be a subscriber.

Persons wishing to subscribe, and not finding it convenient to pay now, can forward their names immediately (that they may have the full benefit of our offer), and send the money between this and January 1st.

A. S. WEED, Publisher,  
36 Bromfield St., Boston.

Our annual meeting of the Missionary Society is not an enthusiastic public gathering like that of the American Board, but simply a meeting for business, in which the wants of the great field are carefully discussed, and the probable contributions of the Church ascertained after thoughtful and protracted deliberation. It is not an occasion to arouse much enthusiasm, but is often marked by scenes of great anxiety and of pathetic interest. The calls from all portions of the field, as if sounding through a system of telephonic instruments, fall most impressively upon the ears of these conscientious stewards of the Lord's treasury, and they have often to do despite to the most lively sensibilities in limiting their responses by the imperative necessities growing out of their narrow means. It is a source of unqualified thankfulness that, during this year of financial embarrassment, the Church more than reached the aggregate of the previous year, and by a possible economy, without yielding any portion of her chosen field, reduced the debt by nearly one hundred thousand dollars. It was quite inspiring to find that those who best apprehend the condition of the Church spiritually and economically, take very hopeful views of the future. There was little said of a despairing character. The representatives of all parts of the great field speak heartily of the encouraging aspects of the work. With the present year there is every reason to hope that the debt will be wiped out and that an additional amount, more than equal to these sums which have been devoted to its liquidation, will be added to the fund for reinforcing and enlarging the home and foreign work. As long as the Church responds to these calls of her Master for the clipping of the whole world, there is no fear that her piety is waning. The foreign missionary treasury is the spiritual barometer of the Church. Unless our chief ministers are mistaken, the mercury is rising rather than falling. There is no contribution of the Church more readily responded to than this, and this year may well preserve their accustomed standard of giving, at no little personal sacrifice. But they will heartily do it as unto the Lord.

No discussion at the late missionary meeting in New York was more extended, more earnest, and, on the whole, more satisfactory than that relating to our work at the South. We confess to having had serious doubts as to the expediency of large outlays of missionary money upon our white work at the South. But these doubts are entirely removed. The statements of Bishops Harris, Bowman, Peck, Ames and Haven were both convincing and encouraging. A large and effective field, that will not otherwise be cultivated, is wide open before us. For the benefit of the colored man, as well as for our white citizens, it was clearly shown to be important that this portion of the field should be generously aided and efficiently cultivated. All the Bishops affirmed that the M. E. Church was in the South to remain; and at the same time testified, especially Bishop Harris, that a sentiment of true Christian fraternity on the part of the Church South was growing manifestly in many portions of the work. In his late Conference Bishop Harris had been heartily received and welcomed to the pulpits and homes of Methodist ministers and laymen of the Southern Methodist body. Portions of the white work in Tennessee, Kentucky, and especially in Texas, are among the most promising and useful fields in the Church. In the latter State, an immense emigration is pouring in, and our Church work is of inestimable value in meeting this flood of new people with the means of grace, and in giving shape to the rapidly growing common-

wealth. It becomes more and more evident that that fraternity simply means fraternity, not unity; and that the two great and nearly related religious bodies will, in portions of the broad field, labor side by side, and more efficiently on that account, each doing its own work and bidding each other Godspeed. Ours will always be most emphatically the warm and nourishing home for the colored man, and, we fervently hope, the established and practical witness against all forms of caste, whether founded upon color, station or wealth.

Is it any more inquisitorial for a Christian body to determine what are the grounds of its own fellowship, than for a declaratory, secular press to affirm that it shall not have any ecclesiastical limitation? Is Pope editor any more lovely sight in this nineteenth century than Pope priest? Who questions the right, or propriety even, of a great combination of men, like a Masonic or Old Fellows' Institution, to have certain conditions of voluntary membership in order to preserve harmony among themselves, and to simply exclude those that cannot accept their established terms of fellowship? If men were to be excommunicated from all Christian opportunities and the hopes of heaven in the withdrawal of denominational fellowship, it would be a more serious matter. But when a body of Christians conscientiously establish a system of worship and discipline for their own personal improvement, and to enable them to work more efficiently for the good of their fellow-men, and invite to this inner communion only those that choose voluntarily to accept their views and conform to their order, why should they be abused if they withdraw their fellowship from one who cannot harmonize with them, but conscientiously promulgates opinions that they not only do not receive, but believe to be erroneous? They do not dis fellowship him as a citizen, as a Christian, or as a minister, but simply as Congregationalist, Baptist or Presbyterian. While they openly acknowledge him by sanctioning his public services, they tacitly declare the valuelessness of their solemnly affirmed sentiments, and give all the weight of denominational influence to the propagation of what they believe to be false doctrine. 'Tis not more inquisitorial for a Church to refuse fellowship with one of their number, than for him to dis fellowship them all. If a man be a Unitarian, here is an established communion ready to receive him. If he be a restorationist, here is a well-appointed Church eager to welcome him. If he believes in a creedless faith, he will find company enough in our communities to keep him from becoming lonely, although free-thinking does not gather to itself a warm following or hearty fellowship. If a man differs in certain essential points from the denomination whose discipline he has accepted, but is not in harmony with those that hold these views in connection with other opinions, it only remains for him to find an independent following where he may preach without embarrassment to himself or any ecclesiastical body. Why should one conscientious, contented man disturb tens of thousands of well-satisfied men and women in order to give himself the opportunity of affirming what they do not believe, and what it grieves them to have promulgated in their communion?

It is wonderful to see how readily men become accustomed to certain forms of evil, and endure a burden growing out of it that is simply amazing. Boston now desires a change in its mayorality to secure an economical, unsectarian, unpolitical administration. It is to be expected that a body of ignorant men, largely Catholics, who have, until the present date, never paid a tax or even become citizens, will offer themselves, as the ready prey of eager politicians, and that their tax will be paid and their citizenship secured without expense to themselves, in order to have their vote, in a body, for the candidate who meets the expenses. But besides this, we are assured that the whole liquor interest of the city, irrespective of its political stripe, will not only, in a body, vote for the present occupant of the chair, but freely subscribe their money to secure this end. Each political party fears this solid, selfish, moneyed body. There is only one other class in the community that votes solid, without regard to political principle and for personal ends, and that is the Roman Catholic. What does this liquor interest do for the benefit of the community that it should be treated with so much tenderness, and its interests be so readily and faithfully met? Among us it does not build cathedrals and dedicate to the public good generous parks, as in Great Britain; it simply fills our poor-houses and prisons, and imperiously demands that the State shall license its sale of poison, and grant it immunity from the earnest endeavors of God-fearing and philanthropic men. Even if not able to vote for just such a candidate as we could wish, with a comfortable hope of its election, we should inevitably vote for the man that the liquor interest refused as its candidate, and know that our ballot went for the better of the two, if not the best man in the community.

We were struck by the thought so well developed in the speech of Dr. Fowler at the missionary reception, given by the St. Paul's M. E. Church to the Missionary Board, at their late meeting in New York. He had noticed, as remarked, in substance, that whenever any portion of the missionary field of the Church was up for consideration, instead of being obliged to refer to correspondence, there was some one in the committee—Bishop, Presiding Elder, missionary, or preacher—who could at once respond for it from personal knowledge. Probably there is not another missionary society in the world where this could occur. Our Bishops, not being diocesan, but general superintendents, have been everywhere over the home and foreign field. They were, therefore, ready to respond intelligently for California, Arizona, Oregon, Texas, Mexico, South America, Liberia, India, China, and

Japan, as well as for the home field, while the district representatives added their confirmatory testimonies. No Christian work is so well supervised. Some of our Canadian brethren remarked to us, during our late visit, that they were feeling the need of this general superintendency; of having one or more of their best men made familiar, by personal inspection, with the whole field covered by all their Conferences, and endowed with power to arrange, by mutual exchanges, for the most efficient ministerial supplies for the whole work. It must have been specially interesting to have heard the clear and satisfactory statements of Bishop Andrews, when appropriations for India, Bulgaria, Italy, Germany, Denmark, Norway and Sweden were up for discussion. There was no indefinite distribution of these sacred funds; just what was needed, how it was to be used, and what the providential promise of each field, were distinctly in the minds of the committee as the various sums were apportioned.

In our free atmosphere a man has a right to hold his own opinions and to promulgate them wherever he can find a hearing. If they are not sedition, criminal or blasphemous, he has the right to doubt the being of a personal God, the reality of revealed religion, and the sincerity of professed Christian men. He may take a text from Tom Paine instead of Moses, and preach against all forms of religion, and no sensible man will desire to have him interrupted or abused. But there are properties which every gentleman will observe; and it is a poor recommendation of the atheistic and moral life of free thinking when a man like Col. Robert Ligonier seizes the occasion of a public lecture to pour out his blatant and blasphemous atheism, as he did a week or two since in Rochester, in the presence of an audience only disgusted and horror-struck by his voluble rhapsody. If a clergyman were to avail himself of such an occasion to advocate baptism by immersion, or the tactical success in the ministry, or the Scriptural ground for a Presbyterian form of Church government, a general shout of indignation would be awakened in the public press. But this perverse son of a godly father, endowed with an extraordinary gift of utterance, but singularly deficient in modesty and barren of sound learning, a master of stump speaking, but impotent in his moral faculties, rich in bar-room stories, but torpid of conscience, and without delicacy of sensibility, hesitates not for a moment to insult the intelligence, and reverence, and faith of a Christian audience beguiled to hear him under the well-understood restrictions of a public lecture. We do not wonder that insulted communities not only cry out against the employment by lecture bureaus of such an evangelist of evil, but protest so loudly against the character of this man, especially, as to be effectual against his announced nomination as a minister to the German court.

We read in the daily press the awful recital of the death, by suicide, of the accomplished Mrs. Stuart, in New York city, with her drunken idiot of a husband driving in his impenetrable insanity by her side. Only six months married, congratulated as she entered upon the domestic relation in the apparently happy life before her, soon discovering the deadly serpent in her Eden, she vainly strives to recover from his dissipated habits this husband of a few days. How could she? Social law and civil law, as well as the inexorable appetites of her miserable companion, were working against all her endeavors. The circle of society in which she moved would look upon the new devoirs of those who are seeking both to break up the occasions of temptation and save the enslaved drunkard, as fanatical, the banishing of the wine-cup as Puritanic, and welcome as an ornament of social life the wealthy importer, whose profits simply measure the burdens and sorrows of the community. She appeals to her mother for her consent to leave the loathsome drunkard who only returns to her at night a foul and a fiend, from his constant carousals. But this will create scandal in the community. So, poor woman—another truly unfortunate—she takes only a more rapid poison, and breathes out her wretched life upon the lounge, as he reels home and falls into his drunken sleep upon the bed. This event happens in one of the higher circles—so we hear of it; but who can rectify the uncounted agonies and deaths that occur without becoming articulate in the community?

## LIMP DENOMINATIONALISM POOR EVANGELISM.

We have not a word to say against the modern tendency among the Christian sects to draw nearer together, to seek occasions for common religious communion and for united services for the establishment of Christ's kingdom among men. This gravitation towards each other is of the Lord, and it will increase in intensity and in practical usefulness. Among evangelical Christians the points in which they agree are much more numerous (and they are the vital elements of the Gospel) than our points of difference; and these are lessened every year, as we understand each other better, and love and fellowship grow stronger one for another.

Neither have we anything but a God-speed to say to the Christian associations in our cities, organized to form a warm and spiritual refuge for the young men from the country who are deprived of the wholesome influences of home, to awaken their religious convictions, and to introduce them to Churches where they may be watched over and set to work. Whether the broader movements embracing evangelical services throughout the State and country have not diverted the attention of the associations from their most important and necessary field (indeed, the very one for which they were especially established), is a question about which there may be differ-

ences of opinion. Our own judgment upon this point is quite pronounced, after considerable observation and experience.

We do not desire to call in question the remarkable service rendered to this cause of evangelical religion, the great inspiration which has been given to the Church at large, the wonderful miracles of reformation which have been accomplished, by the immense union tabernacle meetings which have been held in our cities. Admitting that it has been found difficult to gather up their fragments, to secure the presence in Churches of many who have professed to have been converted during the crowded meetings, still a very important and blessed work has been accomplished in Great Britain and America. Thousands have been restored from infidelity, from worldliness, from intemperance, who might otherwise have been lost. The divine power, still latent in the simplest gospel modes, has been clearly developed, and it has been demonstrated afresh that the best way to break in upon the growing ignorant and perverse infidelity of the day, is to preach plainly, tenderly, and in the demonstration of the Spirit, the gospel of a crucified Saviour.

Nothing can be more evident than that, from time to time, God raises up from among the people, special men with wonderful power to reach all classes, particularly those that seem to remain ungathered by the established Churches, and have lost their interest, if they ever had any, in religious truth. These rare apostles are men of strong sympathies, persons whose lives have been passed so near the masses that they are alive to all their sorrows and joys; their temptations, vices and miseries; their peculiar religious notions; their doubts and difficulties. These men, sanctified and set apart from their fishing-nets, their trades, or their counting-rooms, to meet a special end in the great work of human evangelization, seem to accomplish more in a short period than their well-trained brethren during their life-time. These men have their providential work to do, and every encouragement should be given them to aid in accomplishing their mission.

But the world will not be saved in this way. The Master established His Church for this end. The Church, indeed, often grows cold and needs reviving. It grows worldly and needs disciplining. It loses the true idea of the divine life, and Christ sends out fresh examples of holy and unselfish consecration into His work. It is of His providence that His Church is divided into various families. They both correct and inspire each other. They work more harmoniously and efficiently in their several circles than they could together. It is one of the greatest possible calamities to weaken the bonds of their permanent communions in order to strengthen these exceptional, though powerful, temporary outposts of the army of occupation. The tabernacle is stimulating, exciting, often tremendously aggressive, moving constantly upon the enemy's lines; but it is not conservative. It has no provision for Christian instruction and nurture. It would fall into divisions the moment modes and ecclesiastical forms were discussed. It cannot stop to gather up the weak in its fervent and urgent endeavors for the awakening of new souls. The subjects of its overwhelming social, as well as moral, influence, caught up as by a divine force, hardly know how to preserve their spiritual life, when these extraordinary appliances are removed.

Besides, the tabernacle has no relation to the home and world-wide charities of the Christian Church. What is to become of Missionary and Bible societies; Education, Sunday-school and Tract societies; the hospital, the daily charity, the personal visitation of the sick and poor—not during one campaign merely, by a sort of cavalry dash all over a given territory—but from year to year, during seasons of religious interest and periods of moral quiet? While we do not fail to appreciate the advantage of a great uplift which may be received from a tabernacle, every thoughtful Christian must see the immense importance, in comparison, of the permanent and properly appointed Church, over all these temporary and general efforts.

One of the most serious injuries arising out of these affiliated movements, is the relaxing, in a degree, of loyalty to the permanent Christian bodies upon which the perpetuity and progress of Christ's kingdom depend. To weaken them by the loss of the young blood of the Church out of them, by estranging their sympathies and withdrawing their services to these miscellaneous movements, is a serious injury to the young disciples themselves, and a greater one to the Church. That limp charity that loses all interest in the regular services of the sanctuary, that finds no relief except in the scenic exercises of religious mass meetings, and expends its vigor in lively songs, ecstatic responses, and momentary advice to penitent prodigals, will often permit the great enterprises of the Church of Christ—dear to the Master's heart—to become weak for lack of adequate support. He only is the true evangelist who seeks not merely to reach the prodigal, but to lead him to the Father's house. There is no other means for the conservation of spiritual life but in the Churches. He that is the most loyal to his own Church, most faithful in its support, most fervent in its services, is the best man, when the hour comes, to work at the outpost with the cavalry leader, and to gather in, not simply to the tabernacle, but to the Christian fold, those whose convictions have been aroused by the

earnest entreaties of devoted evangelists.

Christian character and life are to be built up not simply by fervent exhortations. The returning step of the sinner is only the first gleam of hope. It is a great thing to induce the intemperate man to sign the pledge, to begin a life of prayer, to trust in the divine mercy, but he has a long and serious struggle before him. He needs all the aids of the Christian Church, to surround himself with all its restraints, and to strengthen himself with its blessed ordinances. We can only really avail ourselves of the permanent benefits of a religious awakening when its energies operate through the members of Christian bodies, and the results are carefully garnered within their restraining and helpful fellowship.

It is a sad thing when our active workers find it easier and pleasanter to do service for the Master anywhere but in their own Churches. They care, perhaps, little for the accepted doctrines of the body with which they are united, for they have never given themselves the trouble to personally examine the Scriptural foundation of its faith. They find more animated services and a pleasurable excitement in some large public movement, or in itinerating from Church to Church. But such workers are of little value for any length of time. They flash out their little shining light and then relapse again into darkness. There is a providential Hand directs our union with the different Christian bodies. God best knows which Church will be most useful to us and where we can accomplish the most good. Here is our chief scene of labor. We are ourselves a portion of it. Its interests are our dearest earthly body. He works through it—and to I am with you. All that we can do or give to add to its efficiency is its duty to proffer. We should withdraw no sympathy or support from its agencies, but seek in every possible form to render it an efficient instrumentality for righteousness in the world.

## WEIGHTY TESTIMONIES.

There are certain tendencies of the times that are most significant when viewed in their relation to the hoary evils that afflict humanity. Perhaps there is not a more significant fact than that which is presented by President Woolsey when he says, at the Detroit Congregational Council: "The grand peculiarity of the religion of the Scriptures is that it is intensely moral." Three years ago he said, at New Haven, the great want of the Churches was a "revival of righteousness." It is, perhaps, well known that this distinguished divine has been for several years devoting special study to the religions of the world, and one result of his researches seems to be thus far the profound conviction that the Scriptures are, in comparison with other sacred books, "intensely moral." If this be true, the lives of those who accept them as a rule of faith and practice should be correspondingly moral.

That the teachers of religion in the Christian Church should be foremost in the inculcation of this high standard of morality, is a self-evident fact. And yet there has been in every age an endeavor, more or less successful, to prevent such utterances from the pulpit as would endanger the precarious existence of habits, customs, trades and combinations that are, to a greater or less extent, immoral.

No reform has been projected that has not aroused such an opposition that it has sought to muzzle the pulpits of the land; and it need not be considered strange when we say that such efforts have always been put forth with the plea that silence was demanded in the interests of religion!

It has been just here that the hand of the deceiver has been obscured and his arts have been most successful. The fear of troubling the Church, of causing dissension among brethren, by meddling with an outside issue, has sealed many lips that ought to have been eloquent for the right and for the overthrow of the wrong.

Upon this point the words of Canon Wilberforce—a lineal successor to Wilberforce, the great emancipator—recently uttered, are of peculiar significance: "If the leaders of the religious thought of the nation keep aloof from the leaders of the political thought of the nation, they should not be surprised if they found the nation's concerns settled without due regard to religion. So it was their business, if they believed themselves to be called upon by God to be the salt of the earth, to the utmost of their ability to be present upon political platforms when they concern the religion and the morality of the nation." If this view be correct, need we wonder that he believes "a dead Church to be an evil thing in the world?"

The Archbishop of York has also said that he disclaims the narrow and exclusive view which some have taken of a clergyman's duty concerning political matters; and he does this not for himself alone, but for the ministers of the Church of England. And hence he does not hesitate to enter the arena of public debate upon the best methods of removing the drink curse. He says: "As long as this terrible iniquity prevails to the extent to which it does prevail, they might preach from all the pulpits, they might make their industrial schools all through the town, and they might make what social arrangements they liked, but they would never have a prosperous people. They would never be able to bring the people to the moral height to which they wished to have them brought; and the ministers of the Gospel would never be able to make their voices heard and felt right

through the masses. There was one minister more powerful than they. They appealed to mind and spirit more than to flesh and sense. Whilst drinking went on all over this country as it now did, the minister labored in vain; in vain the schoolmaster taught."

That he should be in favor of total abstinence and prohibition, is one of the most natural deductions from such propositions; and he accepts the logical results. Cardinal Manning has also committed himself to the advocacy of the "greatest question of the age"—the removal of the liquor traffic from society.

The demand of the times is for clear and unequivocal enunciations from the pulpit, platform and the press; and the evangelical pulpit and press must lead in the conflict, or be false to itself and to Christ. To be timid or silent at this time, is to be guilty of criminal neglect.

It is a golden opportunity that the Church enjoys to-day. She can lead all the moral and religious forces of the times to the victorious day for which the world waits—the elimination of its greatest curse, the drink traffic. Shall she grasp the auspicious moment?

## GENERAL MISSIONARY COMMITTEE.

The treasurer's report shows a reduction of \$92,979.70 in the gross indebtedness of the Society, which, he alleged, was mainly owing to economy in the administration. A part of it was due to a small increase in the receipts from sale of lands and bequests; while the total increase from the contributions of the Churches was less than \$20,000. This would appear to be more from the face of the schedule presented, but \$7,037.77 of the amount therein named was from the returns of the East Ohio Conference, of last year's money, which had been received during this year. The treasurer said the average receipts of the Society for six years past, which would include two years before the financial pressure came upon the country, were \$650,437.51; and this year's gross income fell \$21,469.28 below that amount.

A spirited discussion was had on the extent to which attempts should be made to reduce the debt during the coming year. Bishop Simpson maintained that to attempt to cover the cash indebtedness, not over \$80,000 was sufficient. He thought there was something fictitious in calling anything beyond that, debt; as, though it was true that the liabilities had been incurred by anticipation, it was for anticipated expenditures, and there was anticipated income to meet them. Those letters of credit were to be paid, and there were reliable resources from the Churches to meet them, which belonged properly to that portion of the calendar. Bishop Ames thought it would not be wise statesmanship to endeavor to pay all the debt in one year. Dr. Curry thought one-half should be provided for this year, and the remainder be equally divided between the two following years. Dr. Reed thought we should provide for every penny possible, as it was a wrong for the Society to be \$170,000 in debt. Mr. Cornell thought the benevolent contributions of the people ought not to be spent to cover \$18,000 of interest. Dr. Dashiell urged that the recommendation of the committee for \$125,000 for the debt, be granted.

In determining the probable income of the Society for the next year, respect was had to the effect of the severe retrenchment made a year ago in the appropriations to the home Conferences, as affecting the question of their prospective benevolence and their present needs, as well as furnishing instruction concerning what ought to be the future policy of the committee touching the proportion of money to be given to the Conferences. The Bishops were called upon to give the result of their observations during the year, which showed that (1) some Conferences thought the appropriations did not help, but hindered, the growth of their work, and wished the old policy would be restored; (2) others accepted the situation, presuming it to be a temporary expedient; (3) others, a very few cases, had been embarrassed by the course of the committee a year ago. The résumé, however, showed a large majority to have roundly approved of the proceeding.

How far it had affected the collections, was not clear; in a few cases collections for local needs had been taken. Some members of the committee thought the effect on the collections would be more apparent hereafter. Some Conferences which had been cut off, advanced handsomely in their collections—in one case a whole Conference advancing sixty per cent. What the contribution might be, would only be determined by the prosperity of the people. They had given this last year under the encouragement of large crops, but were already experiencing a slight reaction in their hopefulness. Extraordinary efforts had been put forth during the past year, and many people had given as they would not the coming year. On the other hand, it was said that the spring Conference had their collections at a date which preceded the extra impulse of extra efforts, and they would feel these during the coming year. The gross amount of the appropriations determined upon, was \$668,000, not less than \$100,000 of which must be applied on the debt.

The representations of the several fields by the Bishops, secretaries and representatives of the districts were exceedingly instructive and impressive. The exceeding carefulness and scrutiny of every part of the work and of the workmen, was a marked feature of the proceedings. In many instances the qualifications of the native pastors were canvassed with a familiarity and severity that certainly indicated that the whole work might be exposed to the most public gaze.

Bishop Haven gave a graphic account of his visit to Liberia, and of the work of the people, the rivers, the houses, the crops, the government, the educational and religious wants of the land; and showed the apparent practicability of planting our first station between Monrovia and Cairo in Egypt, at Bopora.

Our western European missions received a pretty rough handling by some speakers, but the result of the most impartial investigation only deepened the confidence of the committee in the twenty thousand members of our own Church in those lands.

Our Bulgarian work is interrupted for the present, yet not wholly destroyed. In many places the congregations are larger than ever, by reason of the refugees in attendance. A hopeful view was entertained of this work; but for the present we must await developments.

Bishop Simpson gave an eloquent talk of fifteen minutes or more, on Mexico and our work there. Dr. Butler in his zeal could not keep within the sums appropriated by the committee, but he had a great work. Our success for the time we had been there was greater than in any country.

Bishop Harris gave a most encouraging account of the native preachers of China. They itinerated over a range of two hundred miles about Foo Chow. If there was a Church, it paid at least half the support of its pastor; if there was no Church, the preacher got his whole pay, as an evangelist, from our Society, and not otherwise.

During the discussions on the home appropriations, much information was given of our country—its wants, its resources, its people, their habits, their hopes, and their piety. In the discussion of our Southern work, of our right and obligation to be there and to stay there, some of the ablest speeches of the whole fifty-ninth annual session of this committee were made. Bishop Harris found a great increase of fraternal feeling in Georgia.

## Editorial Items.

Our day of publication is that of the annual Thanksgiving, set apart not only according to the good old custom, established, in the beginning, by the God-fearing men who laid the foundations of our State, but by the request and ordination of the chief magistrate of the nation—a custom that was born out of the struggle and agonies of the great civil war. It is a wholesome and eminently proper recognition of the divine Providence and of our dependence as a people and individuals. We are still, thank God, a Christian republic; and we trust that the Christian people of the land, at least, will heartily and appropriately honor the day. In the midst of a protracted period of financial depression, God has been pleased to bestow a season of unwonted prosperity upon the tillers of the soil throughout the land. Prolific harvests have been gathered. Peace still spreads her wings over us. We have been saved, in an hour of peculiar anxiety, from a terrible civil struggle. There are gleams of a national reconciliation. God should be praised, and His blessing sought to confirm our hopes and to perpetuate our prosperity. We all have arranged on these passages out of thankfulness. God forbid that we should forget the Hand that guides, that guards, and that opens with heavenly benedictions. Let us "enter into His gates with thanksgiving, and into His courts with praise; be thankful unto Him and bless His name."

Dr. Eben Tourjé, of the College of Music of Boston University, has arranged a remarkably fine and profitable European excursion for the coming summer, especially for students and amateurs in music. It will embrace, going and coming, a period of two months, with opportunity for an extension of time on the part of individuals if desired. It will permit of ample time to visit the great exposition in Paris, and will pass over the most interesting portions of Europe. Musical professors will accompany the tourists, and instruction will be given, and all manner of good things will be furnished. Ample preparations are made for the enjoyment of great musical entertainments in England and Germany. A fine steamer has been provided, and every arrangement made for the entertainment, instruction and comfort of the tourists. The whole expense will be \$400. Full particulars may be obtained by addressing Dr. E. Tourjé, Music Hall, Boston.

We heartily commend the following announcement and request to the attention of our readers. All will be gratified to know that a full and adequate biography of Bishop James is to be undertaken by appreciative and affectionate hands. We earnestly hope the request of the daughter will be regarded; "From all distances the inquiry comes, Will there be a biography of Bishop James? The family and immediate friends of the late Bishop feel desirous of meeting the demand of the Church and the public. It is therefore earnestly requested that all persons having letters of the Bishop, or memoranda of personal recollections, or any other material which might contribute to such a memoir, will please forward them, or copies of the originals, as promptly as practicable, to the address of his daughter, Miss James, care of Nelson and Phillips, 805 Broadway, New York city."

The M. E. Church at Watertown made a very interesting program of vocal and instrumental music, with select readings, for Wednesday evening (21-2), as a kind of social dedication of their new organ. The church was filled, and everybody seemed gratified, as they had abundant occasion to be. The new organ is one of Ryder's, and is admirable in tone, and every way satisfactory. It was finely played by Mr. Geo. H. Ryder, Mr. J. A. Norris and Mr. E. A. Whitney. Miss S. C. Fisher sang, to the great delight of her audience, and Miss Estelle A. Ryder read, with great acceptance, several well-selected pieces. Altogether it was a very pleasant affair. The Bishop of this pleasant Church was in his happiest mood, and seemed profoundly satisfied with the whole affair.

The fine, illustrated, royal quarto edition of Dr. Farrar's very popular life of Christ, now in course of publication by Cassell, Pether & Galpin and E. P. Dutton, New York, has reached its 16th number. There are to be 32 numbers in all, 25 cents each. This is an elegant edition, as to paper, type and illustrations; and the work itself is simply worthy of the sumptuous form of its present publication.

Potter's American Monthly for December opens with an able paper by Robert Winthrop March, on "Power and Progress of Cultivated Mind." Mary Granger Chase furnishes an entertaining article on "The King of the Piano-forte." Mrs. Harriet M. Smith writes under the caption of "Out of Work," a fine story from real life. A second paper, on "Minnesota, or the Land of Lakes," by Martha Cornell Woodward; the second part of "Ripples from the Rhone," from the pen of Fred Myron Colby, are in this number. Also, "Reminiscences of Chester," "Chips Under the Snow," "The Fascination of a Fashionable Idea," "Be-guiled—A Strange History," "Winter's Work," "The Missing Ship," etc., etc. The serial story, "The Fair Patriot of the Revolution," is concluded. The various editorial departments are crowded with good things. Several of the articles are illustrated. The next issue commences the tenth volume. Three dollars a year. Published by John E. Potter & Co., Philadelphia.

Rabbi I. N. J., issued a list of short sketches illustrating the life of "Sepher" with full illustrations. This little Hebrew sketchbook is a most interesting and instructive work, and is being given away free of charge.

We are in the State print State county of the State twenty-four at Towhick report of Giris at L. report on the library; of and of the State. These statistics for our city work of these documents.

We have F. T. Mitchell, male College brother of a Book Room and an able editor of the North in the pedicled scale legs over wide training of our warmly receive his State and of Texas, and of our Church in Boston in We commend favorable here.

The Port Nov. 5, continued Seamen's B. son, held in Among the the Seamen's friend, whose of our New E. S. Stubb between the was pledged for the commu ing faithful.

W. W. Be Street, New and song coun-terpart quite spritely latter (melio- Vinton—a in accordance res than the ural, prefe-ort for Chris with you alw- world."

Lee and beautiful and for one of year they have Henry France makes a very elegant paper, gravated picture from design. This tasteful beautiful and speaking both.

Henry Bar the Evening-ence to the that city, say ex-President Grant and the president of the general, of his comp can chapel. Rev. Mr. Hitt promising the next Sunday fortune about from attenda Hiltbeck; his church; in how- tures in how-

A Vermont-owing person graduate of successful by founder of a soldier during member of the tian faith, 80 aged parents Methodist of.

The faculty presented a acknowledgment on the eve of Instructive lect- Lyman Beech-

At the last miles it was should open on Wednesday remain open from 11 A. M. mission on Wed- mardson, 25 cent-

Brother Gar-ay before the Monday, on the Day Sabbath.

Rev. Dr. W. farrow, who his friends in vices at Wilt- have been high his friends, at Eggleston Squa- recipient of fo of a pecuniary Rev. F. M. P. very interesting host, and the re-



Rabbi Isidor Kalish, D. D., of Newark, N. J., issues, in paper covers, quite an interesting little work. One portion of it is a short sketch of the Hebrew Talmud, with illustrations. The other portion of the pamphlet is a copy, with a translation, of "Seder Yom Kippur," a book on creation—a very ancient Hebrew metaphysical work, with full explanatory notes and glossary. This little work will be interesting to Bible students. As one reads these ancient Hebrew sentences he is world-wide differences between them and the Hebrew Holy Scriptures, and finds here a powerful confirmation of the authenticity and inspiration of their pages.

We have received the annual of the New Hampshire Conference Seminary and Female College. This institution, at Tilton, N. H., has entered upon a new career of prosperity under the well-known and popular leadership of Dr. L. D. Bayley. It has a large and able faculty. Its various classes number 206 students. Dr. N. G. Ladd, of Malden, has endowed a chair of social, moral and biblical learning, which is filled by the president, who instructs, every term, a theological class. Several very considerable donations have been made during the year to the institution, and as it has been so long, it has immediately to its growing facilities for giving a first-class, intellectual and moral training.

We are indebted to Rand, Avery & Co., State printers, for copies of the following State documents: The twenty-fourth report of the State Primary School at Monson; the twenty-fourth report of the State Almshouse at Tewksbury; the twenty-second annual report of the State Industrial School for Girls at Lancaster; the twenty-second report of the State Lunatic Hospital at Taunton; report of the Librarian of the State Library; of the Massachusetts State Prison; and of the State Lunatic Hospital at Taunton. These reports are full of important statistics for scholars in social science, and for our citizens generally. The mechanical work of the State printers is very fine for such documents.

We have enjoyed a pleasant call from Rev. F. T. Mitchell, president of Huntville Female College, Texas. Mr. Mitchell is a brother of a former agent of the Western Book Room, a gentleman of high character, and an able preacher of the Texas Conference of the Church South. He is at the North in the interest of education; and especially seeks to open facilities in the college over which he presides, for the gratuitous training of the children of ministers. He is warmly recommended by the Governor of his State and leading clergymen and laymen of Texas, and also by Bishops and presbyters of our Church. He is spending a year in Boston in pursuit of his important work. We commend him and his enterprise to the favorable hearing of the community.

The Portland Evening Telegram for Nov. 5, contains an interesting report of the Seamen's Bethel Union of Portland, Oregon, held in the Taylor Street M. E. church. Among the speakers of the occasion was the Seamen's Bethel chaplain, our old friend, whose name will be familiar to many of our New Hampshire readers—Rev. R. S. Stubbs. A generous contribution of between three and four thousand dollars was pledged, showing that the society enjoys the confidence and hearty approval of the community, and that the chaplain is doing faithful service.

W. W. Beatty, evangelist, 423 West 47th Street, New York, has published a hymn and song entitled, "Storm the Fort"—the counterpart of "Hail the Fort." It is quite spirited, reminding one often of the latter melody. The words, by Rev. J. B. Vinton—a Burman missionary—are more in accordance with Christian hope and progress than its very popular, but hardly scriptural, predecessor. We have not to hold the fort for Christ; for "Lo, He says, 'I am with you always, even unto the end of the world.'"

Lee and Shepard have inaugurated a beautiful annual series of illustrated hymns, for one of the Christmas season. The first year they have chosen the touching lyric of Henry Francis Lynde, "Able with Me." It makes a very attractive small quarto, on elegant paper, with large, well-spaced, engraved pictures, by John Andrew and Son, from designs by Miss L. B. Humphrey. This tasteful little book will form a very beautiful and comfortable gift of friendship, speaking both to the eye and to the heart.

Henry Bacon, a Paris correspondent of the Evening Transcript, writing in reference to the late visit of General Grant to that city, says, greatly to the credit of the ex-President, that "the General, in his visit to the city, was greeted with a warm and hearty welcome, and that the people of the city were proud to have him in their midst." The General's visit to the city was a great success, and it would be a great misfortune should the General be prevented from attending divine service under Mr. Hitchcock; but as there is another American church, it would be a great misfortune should the General be prevented from attending the service.

A Vermont correspondent sends us the following personal item: "J. Hale Powers, a graduate of Wesleyan University (1869), a successful business man at Cincinnati, O., founder of a prize at Wesleyan, a brave soldier during the rebellion, and an official member of the M. E. Church, died in Christian faith, Sept. 26, aged 77 years. His aged parents have for many years been Methodists of the old school."

The faculty of the Yale Divinity School presented a highly complimentary letter of acknowledgments to Dr. R. W. Dale, on the eve of his return to England, for his instructive lectures before the school, on the Lyman Beecher foundation.

At the last meeting of the executive committee it was voted that the Old South fair should open at the Old South meeting house on Wednesday, Dec. 5th, at 7:30 P. M., and remain open daily during the following days from 11 A. M. until 10 P. M. Price of admission on opening night 50 cents; afterwards, 25 cents. Season tickets, \$2.00.

Brother Garret Beckman will read an essay before the Preachers' Meeting next Monday, on the Christian era, the Seventh Day Sabbath. The public are invited.

#### SECRETARY.

Rev. D. W. Couch, of the Wisconsin Conference, who has been making a visit among his friends in these parts, and whose services at Winthrop, on the 23rd inst., have been highly appreciated, was visited by his friends, at the home of S. M. Ryder, Esq., Eglington Square, last week, and made the recipient of formal acknowledgments, and of a pecuniary gift—the latter presented by Rev. F. M. Pickles. The occasion was a very interesting one both to the callers, the host, and the visiting guest.

#### EDUCATIONAL NOTES.

##### WILBRAHAM ACADEMY.

The fall term examination of this academy occupied Monday and Tuesday, the school closing on Wednesday, Nov. 21, for a vacation of two weeks. Thirty-four classes were examined, a large proportion of them showing that they had been doing thorough work. The trustees and patrons of the school have reason to congratulate themselves on the general management and spirit of the school. The departments are finely officered, and show a proper ambition to do first-class work.

One is impressed with the quietness of the school. It is said by residents of the village that the good deportment of the students never ranked higher in Wilbraham than through the past term.

In common with the academies of the country Wilbraham has felt the pressure of the business paralysis; but notwithstanding this she has held or gathered much admirable material for emigrant scholars among her students.

The school has suffered, during the term, the loss from her position through sickness, of Miss E. A. Sears. Overwork in her classes, and outside study, brought on nervous prostration, from which she has not yet recovered. She was enthusiastic and a very earnest worker. The general health of the students has been excellent.

There has been a very salutary religious influence among the pupils. Half-holiday meetings every evening after supper for several weeks have been well attended, and have resulted in prompting several of the students to begin a new life.

A large committee of examination met to inspect the work of the term, and rendered their report—a highly favorable one—to the proper authorities.

The drill in gymnastics reflected great credit on the instructor, and was a fine exhibition on the part of the scholars. It is greatly to be desired that the high merit of the school under its present efficient management should be brought before the attention of those who have sons and daughters to educate. Let the pastors in the denomination Wilbraham to their congregations with earnest commendation.

LASELL SEMINARY.

A crowded and interested audience listened to the lecture in the chapel last week by Rev. Geo. F. Foutcote, who drew a masterful comparison between the answers of the scientist, the transcendentalist, and the philosopher to great questions concerning creation, life, sin, death and the Atonement, and those of the Bible.

Mr. J. L. Stoddard, whose ten lectures upon "European Cities," were last year so enthusiastically received by those who had the good fortune to hear him, will this year give, in the chapel of Lassel Seminary, a course of five lectures on Latin Literature, as follows: Virgil, Dec. 12th; Horace, Dec. 18th; Ovid, Jan. 9th; the Meditations of Marcus Aurelius, Jan. 16th; Cicero, Jan. 23rd.

##### FORT EDWARD INSTITUTE.

We learn in a private note from Dr. J. E. King that his fine seminary building at Fort Edward has been destroyed by fire. We heartily sympathize with both the proprietors and the patronizing community. We doubt not this noble school will soon rise from its ashes more vigorous, and with better appliances than ever.

##### BOSTON UNIVERSITY.

Prof. Robert R. Raymond has recently read "Much Ado About Nothing," and "The Merchant of Venice," before the School of Oratory. On the latter play, Henry N. Hudson has since delivered a lecture. The School of Oratory has six post-graduate students.

Of the members of the last graduating class of the College of Liberal Arts, one has already been appointed professor in a college, another an assistant professor, two have gone to Europe for further study, and two are teachers in high schools.

#### NOTES FROM THE CHURCHES.

##### MASSACHUSETTS.

Boston, Warren Street.—A lecture course, to be continued through eight successive Monday evenings, was happily inaugurated last week by Rev. R. R. Meredith, of Grace Church, who spoke for an hour and a quarter in his usual forcible and eloquent manner on "Lecture Hours," to the entire satisfaction of the large audience present. This course is given under the auspices of the Young People's Library Society, who are laboring zealously to raise funds to aid in defraying the expense of the extensive improvements now being made in the church edifice. The pastor, Rev. J. W. Johnston, recently transferred to this Conference, has fully gained the hearts of his people, and greatly built up the Church by his able and faithful ministrations.

South Boston.—Mr. James Platt, for many years a master-painter in the employ of the Old Colony railroad company, was instantly killed last week. He attempted to cross the track and stepped in front of a train. The unfortunate man was about thirty years of age, and was a wife, two daughters and a son. He was very highly respected and had a large circle of friends. Mr. P. was a delegate of the Broadway Church to the Sunday-school convention in the Clarendon Street church, and was an earnest Christian and a devoted worker in the Church.

Athol.—God is greatly blessing the M. E. Church in Athol, Rev. A. F. Herrick, pastor, with a spirit of union and brotherly love. They are laboring harmoniously with the pastor, and God is blessing their labors. Meetings are held nearly every evening, and precious souls are being saved. Since Conference the pastor has baptized eleven, received on probation twenty-five, and fifteen into full membership.

On Wednesday evening, Nov. 14, the friends of the pastor and wife took advantage of the approaching twenty-fifth anniversary of their marriage, to turn the annual sewing meeting into a silver wedding. A number of valuable articles, together with a plentiful supply of silver coin, were presented as tokens of esteem and sympathy. A prayer and hymn were a fitting close to this most happy occasion.

Barre.—The M. E. Church in this village is poor and feeble, but struggling and hopeful. The signs are favorable. The congregations have nearly doubled since last Conference, and the class and prayer-meetings are well attended. Sunday, Nov. 11th, an interesting young man voluntarily came forward, nobly confessed Christ, and then received the ordinance of baptism. The Sunday-school is quite small, but strong affection exists between the teachers and children. Our prayer is, "O Lord, revive Thy work!"

Millbury.—The social meetings at this place are more than usually interesting, and there is some religious interest. Recently

three have joined the Church in full, and one has been baptized. The Sabbath-school is flourishing.

Ware.—There have been a few conversions recently in connection with the M. E. Church in this place. Nov. 4, five were received on probation, four in full from probation, four by letter, and two were baptized, one of whom is 74 years old and just converted. We are now in the midst of the greatest temperance revival ever known in Ware.

J. PETERSON.

Full River.—God is blessing His people in this place. We hear good reports from the old First Church. Rev. W. L. Phillips is deservedly popular, not only in his own Church, but is making his influence felt in the whole city. We understand that souls are being saved at St. Paul's, Rev. Brother Rust, pastor. At Quarry Street M. E. Church the good work is being constantly increasing for a number of weeks. Souls have been saved, and some reclaimed. Sunday, Nov. 11th, more than thirty were at the altar for prayers. All the other Methodist Churches in the city are sharing more or less in the wonderful revival power.

##### MAINE.

Durham.—A good revival work has been going on at North Pownal, a part of Durham charge, for a few weeks past. The Church has been quickened and blessed; many have been reclaimed, and sinners have found the Lord. This has been accomplished by the earnest work of the pastor and people, with no foreign help. The interest is still growing. We want the prayers of all Christians, that many more may "fall into line."

Naples.—The M. E. Society of this place, Rev. M. E. Pendexter, pastor, is in a flourishing condition. The church edifice has been much improved, the old-fashioned pews remodeled and arranged in a semicircle, the speaker's platform lowered and enlarged, and a choir located at the left of the desk. The walls have a new paper, and the floor a new carpet.

Thursday, Nov. 15th, Rev. P. Jacques, Presiding Elder, assisted by Rev. C. W. Bradlee and the pastor, rededicated the house to the service of God, in the presence of a large and attentive congregation. Brother Jacques' sermon was a timely arrangement, catholic in spirit, pungent and powerful in style.

The expenses incurred in the alterations have been met, and an old standing debt has also been paid. A deep religious interest is apparent among the people.

C. W. B.

##### PREACHERS' MEETING AT LEWISTON.

The adjourned meeting of the Lewiston District Ministerial Association met Oct. 12th, at the Beacon Street M. E. church, Bath.

On Monday evening Rev. R. L. Greene, of Park Street, Lewiston, preached to a full house. At 8 o'clock on Tuesday morning, "Camp-meeting John," full of the Spirit and fervor, led a prayer-meeting of rich, refreshing power. At 9 o'clock, the regular business meeting was opened by Presiding Elder Martin. Rev. R. L. Greene was elected secretary. Very few of the brethren were present, consequently very many of the questions contained in the programme were omitted, or passed with little discussion.

On the first question, "Ought persons to be received into the Church who believe in the annihilation of the wicked and the sleep of the soul from death to the final judgment?" Brother True read a very concise and well-written paper, claiming that the Discipline excluded all such from becoming members of the Church. The discussion which followed, Rev. S. F. Wetherbee claimed that there is nothing in our Articles of Faith, to which any person believing "annihilation," would be likely to take exception. He agreed with Rev. Mr. Jones, however, that the spirit of the Discipline is decidedly against the "sleeping doctrine," even if the letter be a little lax. The discussion on this question was sharp and able.

The question next discussed was the "Methodist plan for stationing ministers in contrast with a settled ministry." Brother Foster, an old and able itinerant, read a very strong paper on this question. He believes decidedly in the Methodist plan. The obligation of the ministers to follow the Conference collections, and to follow the order of the Discipline in all public worship," was next taken up, Brother Bean opening the discussion.

Brother Jones opened the next question: "Ought we to request our Bishop at the next Annual Conference, to continue the present division of the ministers in two districts?" Some of the brethren are for the present plan, some against, some "on the fence," and other some "at sea."

At the commencement of the afternoon session, Rev. A. S. Ladd presented a well-written and forcible paper on the hazy question, "What dangers threaten the itinerancy?" Brother Ladd, with real Holy Ghost power, and willingness to obey the "powers that be," the dangers are few.

Brother S. F. Wetherbee next presented a strong and able paper on the "death" threatened in Gen. ii, 17.

The question box was then opened. The principal question for discussion was "What shall we do with members in our Church who believe and advocate the sleep of the dead, and the extinction of the conscious existence of the wicked?" All agreed something ought to be done with them. What?—the question still open for discussion. Business meeting adjourned sine die.

In the evening Rev. A. Pottle, of Saco, preached. The members present at this association will not forget their pleasant entertainment by the people of their thrifty society. Brother Bean is at the end of his third year with this Church—a popular and successful pastor. The church has been remodeled, and a fine new parsonage built. A deep spiritual interest pervades the society.

R. L. GREENE, Secretary.

##### EAST MAINE.

Bangor.—Twenty souls have recently sought and found the Saviour at the First Church, and much interest prevails.

The Union Street society gave a very fine anti-quantarian and character concert in the vestry of their church, Nov. 20. It was well attended, and we leave it to be repeated.

The Northern Border, Dr. Telford's child of promise, is dead. It ceased to be Nov. 2. We miss its friendly call.

Rev. Geo. J. Carleton has assumed the pastoral charge of Columbia Street Baptist Church.

Rev. Dr. Hamlin, the successor of Dr. Barbour, is creating no small stir with his conviction in reference to the Turks. His lectures call large audiences.

The new farm-house at the State college is completed, and adds much to the appearance of the farm.

Olden.—Rev. Brother Brown has been obliged to leave his work, and is now at his home in Orono sick with hemorrhage of the lungs.

Brownville.—The pastor, C. A. Southard, is rejoicing in his work. Six have recently found the Saviour, and five have been taken into full communion. Many are inquiring where they may find Him of whom Moses and the prophets did write.

Orrington.—Mr. Walter A. Conant, of this place, was drowned at Owl's Head, Nov. 11th. Capt. Wentworth succeeded in recovering the body, which was brought home. Mr. Conant leaves a widow and two children.

RHODE ISLAND.

The Women's Foreign Missionary Society of Providence, held its annual festival at the Mathewson Street Church, on the evening of Nov. 18. The Chestnut Street choir furnished the music, Prof. R. W. Smith and Miss Mabel T. Lowe gave readings, Brother Lloyd C. Eddy gave an account of our mission in India, illustrated by an original map, and a score of misses from Trinity Sunday-school recited a missionary catechism. These exercises were followed by an hour of social greetings, music and refreshments, making altogether a very enjoyable occasion.

The death of Mrs. J. A. McCloy, the only daughter of Brother William A. Wardwell of the Chestnut Street Church, casts a shadow over a wide circle of friends and acquaintances.

Newport is acting with earnestness in revival movements. Mr. Cren, the agent of Mr. Moody, has visited the city, and Messrs. Needham and Cate open special services, Dec. 2. There seems a remarkably ready response to the call of the evangelists among the Churches. Several union meetings are held each week, and there seems a promise of thorough revival work.

One of the good signs of the times in Providence is the unanimity with which Christians of all denominations are uniting in preparation for the Moody meetings. Two of the most efficient workers on the committee of thirty are Rev. Dr. Richards, of St. John's, and Rev. Mr. Green, of Grace Episcopal Church.

Brother John H. Crowell, of the Mathewson Street Church, the mechanical superintendent of the Knickerbocker Harness Co., has invented a machine for the manufacture of weavers' harnesses which is likely to place him in the front ranks of inventors. The Providence Journal speaks of the machine as one of the most marvelous inventions of the age. Everybody who knows Brother Crowell will rejoice in his good fortune.

Good news comes from Putnam, Conn.—Brother J. C. Gowan, pastor, where the work of God is reported as going forward gloriously, with inquirers after Christ at every meeting.

Brother D. J. Griffin, of Jewett city, Conn., has so far recovered from his injuries as to be able to leave home, and is now in Haverhill, Mass., for a short season.

##### NEW HAMPSHIRE.

Greenville.—The seven Methodist ministers residing in Concord, Revs. Scott, Eklus, Adams, Merrill, Smith, Holman, and Judkins—hold a Preachers' Meeting regularly on Monday morning at 10:30 o'clock. Occasionally Presiding Elder Adams and Rev. L. E. Gordon of Fisherville are present. The meetings are highly enjoyed, and found to be very profitable. They extend a cordial invitation to any of their brethren who may be in the city any Monday, to look in upon them.

Mr. Albert Rowell, a prominent member of the M. E. Church of Newport, was lately surprised by a visit from his friends in and out of the Church, on the occasion of his fiftieth birthday. The evening was occupied with singing and social greetings, a banquet and a collation was served, and numerous gifts were presented. Dr. Carrier, superintendent of the M. E. Sunday-school, acted as master of ceremonies, and acquitted himself in a handsome manner. The company broke up at a seasonable hour, with the kindest wishes for Mr. Rowell and his estimable wife.

The St. James Episcopal Church, of Keene, built some 15 years ago, but, for some reason, on account of debt, was a long time consecrated Nov. 22. Numerous men of note from abroad were present—among others, Rev. Dr. Tyng, of New York. There is no little rejoicing among the people of the parish over the payment of the debt.

The New Free Will Baptist Church, of Laconia, was lately dedicated, the pastor, Rev. Mr. Malvern, preaching.

The Methodists of Milton Mills have purchased a parsonage, paying for it the sum of \$1,400.

The Free Baptists of Rochester are agitating the matter of a new church, and have \$1,000 to begin with.

##### VERMONT.

A valued correspondent informs us that the preachers' meeting of the Montpelier district recently held at Williamstown, was among the best ever held on that or any other subject of people of the place gave their good audiences, and all the exercises, literary and religious, were spirited and profitable. A somewhat heated discussion arose in regard to sanctification, which suggested to some the propriety of settling the question of justification first.

Extra meetings are being held at Essex, in charge of Brother A. Scribner, the pastor, with a good deal of promise. The pastor has been assisted by the Presiding Elder, Brother S. Donaldson of Bakerfield, and others.

An increasing interest characterizes the work at Windsor, Brother M. B. Cummings, pastor; and at Acuteville, an out-post, pointment, seventeen were, last Sunday, received into the Church (two by letter), with more to follow.

The good work continues in Rutland and vicinity. A large number have united with the several Churches in Rutland as the result of the evangelists' labors, and still they come. While in the towns about—Danby, Wallingford, and other towns in that county—they are having a most interesting work.

Prosperity still attends the work at West Fairlee. The Sunday-school has grown to be a power, and conversions are constantly making. The work of the place gave their good audiences, and all the exercises, literary and religious, were spirited and profitable. A somewhat heated discussion arose in regard to sanctification, which suggested to some the propriety of settling the question of justification first.

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The winter term of the seminary at Montpelier opens Wednesday, Dec. 5th.

##### MASSACHUSETTS STATE SUNDAY-SCHOOL CONVENTION.

The Convention met at Clarendon Street Baptist Church on Wednesday morning last. A goodly number of the Sunday-school workers of the State were there.

After the preliminary exercises and organization, Dr. Manning, of the new Old South, gave an incisive essay on the question, "How shall we make the Sunday-school Power?" His solution was, "Get men and women of power into it. It should not be run by the young, and impulsive, and inexperienced, and matured piety of the fathers and mothers of the Church should be in it, directing its counsels, devising its methods, furnishing its steady impulse to its work." How to get them there he hardly told us, save that he counseled us to do as many of us have been doing for years—work and pray and exhort and plead—to often in vain.

Mr. Hurlbut then talked, not only to but with us for half an hour, about "Bibles and Commentaries." Which is the better? He didn't say. He recommended a modern commentary, specifying particularly that of Jamieson, Fausset and Brown. He spoke also a good word for old Matthew Henry. He might have said, though he didn't, that the "Teacher's Bible," published by the American Tract Society, is all things considered, preferable to anything else now in the market.

"The original Jacobs," of Chicago, gave us a talk on "Seven Hindrances" to Sunday-school work, basing his remarks on Nehemiah's history of his restoration of the walls of Jerusalem. A little fine splitting was necessary to make out just seven—where, of course, it was important to do, which seven is the perfect number.

Mrs. S. W. Clark presented "The Primary Class—the Room and the Teacher." Her remarks were probably interesting to those who could hear them. Rev. Schaffner pressed upon us the importance of "Studying the Scholars." We must study their minds, habits, training, surroundings, so that in relation to each of them we can put ourselves in his place. Otherwise we cannot point the truth so that he can see it, persuade him so that he will believe it, and persuade him to accept it and act upon it.

Mr. Gordon, in his remarks on "Studying the Word," urged us to study it as a living organism, and not as a dead heap of disconnected atoms; and to study it in its own light, rather than to study it in a spirit of complete self-surrender.

Dr. Townsend discoursed on "The Use of Modern Physical Science in Bible Instruction." Beginning with the injunction of the greater Napoleon, "France must be taught to seize upon and appropriate every new idea, and immediately apply it to the reorganization of the empire," he proceeded to apply it to the Sunday-school and Church work. It was a most thrilling appeal to every teacher, to "study to show himself a workman approved unto God," to be thoroughly furnished with material to confute the cheap and blatant skepticism of the day. No more effective tract for the times could be written. We heard an intelligent-looking gentleman say of it, "I never heard an able paper read in Boston." Inside we said, "Amen."

The evening service in the tabernacle, beginning with a praise-meeting under the leadership of Dr. Tourjée, was ably and profitably addressed by Revs. Hurlbut, Newton and Schaffner. The first discourse, "The Trained Workman," showing the training necessary, and how to secure it; the second, "Sunday-school Reform;" and the third instructed us with reference to "Reaching and Raising the Neglected," in which work he has much experience.

The second day was packed full as the first. Dr. Taylor took the whole assembly for a Bible class, and gave a fine example of teaching, and Mrs. Clark interested that portion of the audience so fortunate as to be seated in the front half of the room. The remainder of the day was occupied by Messrs. Hurlbut, Schaffner and Jacobs, on "Normal Class Work." Teachers' Meetings, and other topics of interest were interestingly and profitably presented.

Dr. Vincent was introduced by the acting president, Rev. Smith Baker, as "the universal Sunday-school Bishop," and gave us a telling speech on the "Importance of the Home, the Pulpit and the Pastorate in the Training of Children." He stated very forcibly the fact that the Sunday-school is not in any sense a substitute for these. The speech will long be remembered by many of those who heard it.

At 5 o'clock P. M., the delegates were invited to Old Fellows' Hall, in which the hospitality of the large-hearted Sunday-school workers of Boston had provided a splendid collation. This was followed by half an hour or more devoted to credit-making. Rev. R. R. Meredith was credited, and justly, with making the speech of the occasion, though, where all were both interesting and brief, it may be laid to rest.

In the evening, at the tabernacle, after a pleasant half-hour of sacred song, we were welcomed by Dr. Tourjée, Dr. Buckley, of Stamford, discussed, with many pertinent illustrations, the subject of "Language and Illustration." Many of us received new light upon this topic, as well as upon the locality of heaven. He quoted an eloquent preacher as saying that "Heaven is not a back-slash of the celestial hills that circumscribe the precincts of the eternal sphere." The address was clear, positive, and abounding in wit. Mr. Searies followed, and Mr. Jacobs closed the exercises with a discussion of "What we need," which he had left unfinished at the close of the afternoon session.

Taken as a whole the Convention was a most excellent one. All who attended the services must have received instruction, encouragement and incentive to more earnest and effective labor for the Master. Revs. L. B. Bates and S. L. Gracy, of the New England Conference, were re-elected members of the executive committee for the ensuing year.

##### COUNTRY DELEGATE.

##### THE WEEK.

A terrific gale raged along the Atlantic border last week, causing great damage in North Carolina, Virginia and Maryland, as well as in other States. At Richmond the severest flood ever known was reported, and the estimated property loss was about a million and a half dollars. Railroad bridges were swept away at Lynchburg, Harper's Ferry, Great Falls, and other points. No loss of life occurred on the land, but on the sea, in the wreck of the U. S. steamer Huron, on Saturday, off Oregon Inlet, N. C., 100 victims are reported, including Commander Ryan and all his officers except four. The Huron was an iron steamer, of 541 tons, and was built in 1875. No intelligence has been received as to her crew, to explain the cause of her "premature orders" to proceed to sea when danger signals were flying.

# ZION'S HERALD.

The Paper that Every Methodist in New England should read.

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Each issue contains reading adapted to all ages.

It has a *Sunday School Department*, with notes on the lesson, carefully prepared; a *Children's Department*, with choice original and selected articles; *Family and Agricultural Departments* containing much valuable instruction.

In addition to the *Able Editorials* that appear each week, some of the strongest pens of the Church are employed to write for its columns. From the numerous commendations sent to us a few only are selected.

One from MAINE writes as follows: "The *HERALD* was never better than now, nor, in fact, quite as good."

From NEW HAMPSHIRE: "The grand old *HERALD* is worthy of being read by every Methodist."

From NEW YORK: "It was never newer, brighter, sweeter, nor better. Every week it is a real comfort."

Another says: "I like the *HERALD*. It is ably edited. I find nothing like it among all our Church papers."

Another says: "I esteem it very highly as one of the best papers in the connection."

From MARYLAND: "I never knew the *HERALD* to be so spiritual and useful as to-day. May all the children loyally remember their venerable, sprightly, sanctified mother!"

From ILLINOIS: "I think the *HERALD* is the best religious newspaper on the continent."

From ENGLAND: "I have never met with a paper freer from sectarian egotism, or fuller of choice, pithy and evangelical language."

From MASSACHUSETTS: "I prize the *HERALD* next to my Bible."

From VERMONT: "I have great admiration for the *HERALD*



## THE SUNDAY SCHOOL.

Fourth Quarter.

Sunday, December 9.  
Lesson X. Acts xxviii, 1-10.

BY REV. W. H. HUNTINGTON.

PAUL AT MELITA.

One of the moral maxims of Kant was: "Act always so that the immediate motive of thy will may become a universal rule for all intelligent beings." Our Lord had enunciated a rule of conduct centuries before this German philosopher spoke, which the wisest men may repeat in varied forms, but which no one of them all can surpass:—"Do unto others as ye would that others should do unto you." Brotherly kindness lies in the heart of the Golden Rule. Distinctions of race, of nationality, of caste, of class, of sect, of party, all build barriers against the sway of this rule. Civilization does not always grow kind as it grows great; nevertheless "civilization depends upon morality," and a morality that touches the commonest concerns of life, "it is frivolous to insist on the invention of printing or gun-power, of steam-power or gas-light, of percussion-caps and rubber-shoes, which are toys thrown off at that security, freedom, and exhilaration which a healthy morality creates in society. These arts add a comfort and smoothness to house and street life; but a purer morality, which kindles genius, civilizes civilization, casts backward all that we hold sacred into the profane, as the flame of oil throws a shadow when shined upon by the flame of the Bude-light." Courtesy, charitableness, sympathy, hospitality left out of Christian society, make room for a withering frostiness which belongs scarcely to sunless paganism.

These are good hints to our modern life, on hospitality: "Let the stranger, if he will, in your looks, in your accent and behavior, read your heart, your eagerness, your thought and will, which he cannot buy at any price, in any village or city, and which he may well travel fifty miles, and dine sparingly and sleep hard, in order to behold. Certainly, let the board be spread and let the bed be dressed for the traveler; but let not the emphasis of hospitality lie in these things" (Emerson).

When they were escaped, then they knew, etc. The drenched and jaded passengers of the ill-fated vessel which was now a wreck, found themselves cast on the island of Melita. As Paul had prophesied, not one soul was lost.

The island of Melita lies in the Mediterranean Sea, sixty miles south of Sicily, and is about seventeen miles in length and nine or ten in breadth. The shore where the wreck occurred is about five miles from the capital city, from which the people of the town might easily have perceived that a disaster had taken place on their coast.

The barbarous people showed us no little kindness—that is, the natives, "Barbarous" is not used in our sense of the term, but applies to such as spoke some other language than Greek or Latin. The inhabitants, as their conduct showed, were far from being barbarians. They were humane. Hospitality was well understood among them. These people, who were probably of Phœnician origin, would not see the shipwrecked passengers suffer.

They kindled a fire . . . because of the present rain. After the violent winds of that region, such as had driven them for fourteen days, there generally follow deluges of rain. A fire was just the warm welcome that they needed.

There is a "fitness of things" in acts of hospitality, a "grace of good breeding," which always does the right thing. The Melitians did not call a meeting of the citizens, and appoint a committee, nor waste any time in formalities; but did the thing that was necessary for a lot of poor, shivering fellows who wanted a fire. Our charities often dissipate themselves in kid gloves and red tape. Courtesy may be so punctilious in the details of etiquette as to be heartless. Hospitality must have a good fire, a warm hand, a cordial greeting, or the stranger's bones will ache and his heart will pine.

When Paul had gathered a bundle of sticks, etc. He did not wait to be served, but with that intense activity which made him always foremost in any duty, he hunted among the rocks of the shore for sticks to feed the fire. The apostle was always busy. No one more intolerant than he of laziness. He thought no one ought to eat that would not work, and so no one ought to be warm, on the same principle, who would not help to build the fire.

There came a viper out of the heat. In gathering up old pieces of wood, Paul had taken a viper into his hand. The reptile was in a torpid state, owing to the coldness of the air at that season; but as soon as it was brought near the fire it became active and dangerous.

There is no force in the argument against the credibility of this passage, which asserts that there are no vipers in the island of Melita at the present day. "Perhaps there is nowhere a surface of equal extent in the present day; and nowhere has the aboriginal forest been more completely cleared. We need not be surprised, therefore, that with the disappearance of the woods, the noxious reptiles which infested them, should also have disappeared."

No doubt this man is a murderer. The natives saw the viper fasten itself upon Paul's hand, and knowing the venomous nature of this reptile's bite, assumed that it must have been a retribution upon the man who was evidently a culprit, for they saw he was a prisoner.

Whom . . . vengeance suffereth not to live. It is certain that the Melitians considered the bite of this serpent fatal. They looked upon the occurrence as indicative of Divine punishment for some crime like murder, which merited his death.

Nemesis was a Greek divinity, who personified the moral reverence for law, and hence was the personification of conscience. Later she represented, in the minds of the ancients, the righteous anger of the gods. The latest conception of this divinity made Nemesis the being to whom was intrusted the execution of decrees of a strict retributive providence—the awful and mysterious avenger of wrong, punishing and humbling evil-doers in particular. She was represented in the olden times as a young virgin, resembling Venus; in later times as clothed with the tunics and peplos, sometimes with a griffin also having his right paw upon the wheel; sometimes in a chariot drawn by griffins.

He shook off the beast into the fire and felt no harm. DeWette says: "Luke does not so much as hint that any divine intervention took place." "True enough," Alford replies, "because Luke believed that the very dullness of his readers would understand it without any such hint." The plain inference from the whole passage is, that Paul had received such a sting as would in the nature of things cause his death; but that by miraculous interference, he shook off, with the viper, the poison of the reptile's fangs.

They looked when he should have swollen, etc. They saw the bite, and knew very well what the usual result was, and stood watching to see the effect of the poison upon Paul's body.

After they had looked a great while, etc. They waited longer than they thought necessary for the signs of poisoning to appear, and finally declared that Paul must be a god. If he was not a murderer, he must be a god; none but a divine being, they thought, could recover from such a wound without harm.

In the same quarter were possessions of the chief man of the island. Not far from the shore where the preceding events happened, the official head of the island had his residence. Melita was first conquered by the Romans during the Punic wars, and later was annexed to Sicily. The praetor of Sicily, therefore, would naturally have a legate in Melita. Publius was no doubt holding such office at this time.

Who received us, and lodged us three days courteously. The number entertained by Publius is not given; probably only Julius the centurion, Aristarchus, Luke and Paul. It is not likely that the whole number of passengers were provided for by the legate. After three days other provision was no doubt made for those who accepted the favor of Publius.

The father of Publius lay sick, etc. Dysentery is by no means an uncommon disease in Malta, as a physician of the island testifies.

Paul . . . prayed, and laid his hands on him and healed him. The apostle was ready anywhere and everywhere to minister to the sick and suffering. Besides his general principle of doing good to all men, he felt the spring of gratitude to Publius, and gladly visited his sick father, while partaking of his hospitality. Here we see a striking fulfillment of two things predicted in Mark xvi, 18—"taking up serpents" and "recovering of the sick by laying hands on them." Those faithful, busy hands still held miraculous power though they were manacled.

Others also . . . were healed. Paul's fame as a healer soon spread; and the afflicted came to him for health. How ready the sick and crippled were, in the time of Christ, to creep into the shadow of Him whose touch was health! Sin-sickness is so much worse than the ills of the flesh, that the desire for soundness is quenched. Sin is paralysis; it is death.

When we departed, they laden us, etc. The party which accompanied Paul, had evoked the deepest gratitude of the natives. Paul's greatness had made a profound impression upon them. And as a token of their gratitude they loaded these shipwrecked men with comforts for their voyage, when they left the island.

Whether any permanent effects of this three months' stay of the greatest of apostles were left at Melita, we cannot certainly say. But though this dependence is to be placed upon the tradition that Publius became bishop of Malta and afterwards of Athens, we may well believe the accredited tradition that the beginnings of the Christian Church at Malta sprang out of this memorable visit.

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1. Give a description of the wreck, and of the island upon which the passengers of the ship were cast.

2. Why were the people of the island called barbarous?

3. Is there good evidence that Paul's life was saved by a miracle?

4. To what end did Paul probably exercise miraculous gifts of healing in Malta?

LESSONS FOR YOUNGER CLASSES.

THE STORY OF PAUL AT MELITA.

On a cold, rainy day, the shipwrecked crew climbed up the shore of the island of Melita. There they found a people who spoke a language different from theirs. These people were very kind to them, and kindled a fire to warm and dry them. Paul helped by gathering sticks. As he laid a bundle of them on the fire, a poisonous serpent sprang out and fastened on his hand. The people expected to see him drop down dead; and they thought he must be a very wicked man to have such a dreadful thing happen to him. But when they looked at him a long while, and saw him shake off the viper into the fire without being hurt at all, they called him a god.

It was three months before the ship's

company sailed for Rome. During that time Paul did all the good he could. He spent three days at the house of Publius, the governor of the island. The father of Publius was very sick with a fever. When Paul had asked God's help, he laid his hands on him, and healed him. After that, he healed all the sick people that were brought to him, and told them about the true God, who helped him to do all these wonderful things.

The people were very grateful to him; and when he left them in the spring, they gave him many useful presents.

GOLDEN TEXT.  
"I am debtor both to the Greeks and to the Barbarians; both to the wise and the unwise." Rom. i, 14.

QUESTIONS FOR HOME STUDY.

1. On what island was the ship wrecked?

Ans. The island of Melita.

2. What kind of people did they find there?

Ans. Rude, ignorant people, who spoke a strange language.

3. What did the people do for them?

Ans. They kindled a fire to warm and dry them.

4. How did Paul help?

Ans. He gathered sticks for the fire.

5. When he laid them on the fire, what happened?

Ans. A viper sprang out and fastened on his hand.

6. What did the people think about Paul?

Ans. That he must be a very wicked man to have such a dreadful thing happen to him.

7. What usually happens to people who are bitten by vipers?

Ans. They die in a very short time.

8. Did Paul die?

Ans. He did not.

9. What did he do?

Ans. He shook off the serpent into the fire without being hurt at all.

10. What did the people then say?

Ans. That he was a god.

11. How long did Paul stay at Melita?

Ans. Three months.

12. What did he do while at the governor's house?

Ans. He healed the governor's father, who was very sick with a fever.

13. What else did he do while at Melita?

Ans. He healed all the people that were brought to him, and told them about the true God.

14. How did the people show their gratitude to him?

Ans. When he went away, they gave him many useful presents.

15. What did Jesus do while He was on earth?

Ans. He went about doing good.

WEEK-DAY THOUGHT.

Let us not forget to do good as well as be good.

Emma Gray, on her way to school, passed a little boy whose hand was through the railings of a gentleman's front garden, trying to pick a flower.

"Oh little boy!" said Emma, kindly, "are you not taking that without leave?"

"Nobody sees me," answered the little boy.

"Somebody sees you from the blue sky," answered Emma. "God says we must not take what does not belong to us without leave; and you will grieve Him if you do so."

"Shall I?" said he; "then I won't."

He drew back his hand and went away. Emma had preached him a little sermon which he never forgot.

God was pleased with her as He was with Paul when he did so much for the poor people at Melita. When Jesus was on earth He "went about doing good." If you want to be like Him and please God, you must not forget to do good as well as be good.

## The Family.

## "I AM THE SHEPHERD."

BY MRS. W. H. A. SIMMONS.

I am the Shepherd, and My sheep  
Do know My voice;  
And follow Me; while all my lambs  
In Me rejoice;

As with a tender care I shield  
The little ones  
From the cold winds, the tempest's rage,  
And beating storms;

And, when through deserts drear they go  
O'er burning sands,  
I then will keep them—none shall pluck  
Them from My hands.

As through the pastures green I lead  
By waters still,  
They pause to rest, then from My love  
They drink their fill.

And if one straying lamb be missed  
From out the fold,  
What joy is Mine, when to My heart  
The lost I fold!

## HEPSIE'S THANKSGIVING.

BY MYRA A. GOODWIN.

"Here we are, lassie! Stars, how the wind blows! Hold to the boat. Now we're all right, so come, my little sailor!"

Thus speaking, the man secured, after a good deal of trouble, the small boat he had been rowing, then lifted out with great care a little girl whom he carried in his strong arms with as much ease as if she had been an infant.

"It's an awful night for you to be out. You could never keep on your feet again such a stiff norther as this. Mother will be worried to death."

"Mother knows I'm safe with you, father," answered the child, lifting her dark bright eyes with a look of love to her father's weather-beaten face.

"Maybe, maybe, but she's looking for us now," replied her father, as the light streamed from the open door of a cabin they were rapidly nearing.

"Aye, aye, my hearty, here we are!" he shouted in a loud, clear voice—one trained to be heard above wind and wave—and in a moment more he reached the humble cabin, and deposited his precious burden beneath its sheltering roof.

"I was very anxious, John," said a low, pleasant voice. "It getting late, with such a storm brewing, and you both on the sea."

"It isn't late, wife. It gets dark early these dull November days. We had a pretty good haul, and are safe now, anyway, and hungry enough, I warrant," replied the fisherman. "Well, Ben, how are you, my boy?"

"O, I'm all right, father," replied a cheerful voice from the warmest, brightest corner of the room, where in a large easy-chair sat a boy of fifteen, his face, though pale, remarkably intelligent, and sweet with patient suffering. Two helpful limbs on the little stool before him, told the story of a waiting service, for Ben had learned, "They also serve who only stand and wait."

"Draw up Bennie's chair, father, your supper is smoking hot," said the mother, setting a dish of steaming potatoes on the table, together with a plate of corn-cakes nicely browned, and a pot of fragrant coffee.

"This is good enough for a king," said John, drawing Ben's chair to the table, then helping them all to the homely fare. "I don't envy any one their fine homes," continued he, looking contentedly around the humble room, and then on the dear faces near him.

And it was a pleasant picture. The room was low and unpainted, but as neat and clean as hands could make it. A few strips of gay rag carpet lay on the white floor before the fire. On the whitewashed walls hung a few brightly-colored prints. In Ben's corner there was a little pine table, upon which were his few treasured books. Over the table, on a set of pretty shelves—the work of Ben's skillful fingers—were many beautiful and curious things which John had gathered in his long voyages.

There were also delicate shells from the sea, and some treasures the waves had washed up after wrecks. On one side was a great blazing fire, which sent a ruddy glow to the farthest corner of the room, and lit up the four interesting faces around the little tea-table—the strong, manly one of the bronzed sailor, the gentle, still pretty face of the mother, the sweet, patient countenance of the cripple, and the rosy cheeks of little Hepsie, all making a picture worthy an artist's study.

"It's an awful night on the sea. Shouldn't wonder if I'll be needed after morning," said John, as the wind shook the door and howled at the windows.

Silence fell on the little group who had been talking so cheerfully before. They knew too well what such a night meant. Perhaps before morning a vessel would be driven on the rocks, and then a little band of men, of which John Price was leader, would man the life-boat, and brave the danger of the stormy ocean, to rescue the perishing ones clinging to the wreck; and perhaps ere morning the little hamlet would contain only the widows and children of the brave men.

Now, on the rocky shores of Cape Cod, and, in fact, along the whole Atlantic coast, the government has life stations—houses built overlooking the sea, where brave, well-trained men live, with life-boats, life-cars, and other means of rescuing those in danger. The sea is watched day and night, and every year hundreds are saved by the life stations.

But when Hepsie was a little girl, there were no life stations in New England; so the brave fishermen in the hamlet where she lived worked unaided and unrewarded, save with the gratitude of many a brave ship's crew; and many a father, mother and little child they saved from a watery grave.

"It isn't so bad, John," said his wife, breaking the silence, "as when you followed the sea. Many's the night, when Bennie was a baby, I've stopped up my ears to keep out the mournful-like sound of the wind. For it peared like it said, 'O Mary, Mary! then I'd think, 'John is in the cold, dark water somewhere, clinging to a bit of a wreck, and will never come back to Bennie and me.'"

"Well, I did come back, lassie, and won't leave you again, you know," replied John clearing his throat, which, somehow, had grown a little husky while he was thinking how he used often to fear, himself, that he had seen his sweet wife and child for the last time.

"Father," said Ben, "ain't most of the ships emigrant ships that strike near here?"

"Yes, my boy, you see those strange pilots don't know how to keep clear of these rocks, and Minot's Ledge light-house is too far from here to do much good. It isn't facing death that hurts a fellow, but when, like last spring (you remember that German emigrant ship) a vessel strikes and then sinks after you can man a boat—I tell you my heart sinks every time I think of the awful cry for help they gave, as the ship went under every soul aboard. But I'm beat if to-morrow ain't Thanksgiving!" exclaimed John, glad to change the subject to one more cheerful.

"So it is," said his wife, smiling as she caught Ben's eye.

"What's in the wind now?" asked John, noticing the glance they interchanged.

"Snow, I guess, father. See, the wind

is driving it under the door," replied Ben laughing.

"Father," said Hepsie suddenly, "what started Thanksgiving?"

"I'm stumped there, chicken, but I reckon your smart brother can tell you."

So Ben, who had finished his supper, told how a small band of Pilgrims found their way across the great ocean in a vessel called the Mayflower, and landed at Plymouth, just on the other side of the Cape. How the first autumn after a winter and summer of terrible privation and suffering, when the few who had survived the cold of winter and famine of summer, had gathered their scanty harvest, the governor commanded the men to hunt deer and turkeys that they might have a day of feasting and thanksgiving to God, for preserving them alive in the wilderness.

Another time, when the corn was dying with drought, a day was appointed for prayer and fasting, in the hope that the Lord would visit them with rain. While they were praying a heavy rain fell, and the governor ordered the first day to be turned into a Thanksgiving day. "But I think," continued Ben, "the first Thanksgiving day the Pilgrim Fathers ever had was in 1621, when, because they were about to perish for need of supplies, a day was appointed for prayer and fasting. But just before the day came, a ship came from England bringing them things to eat and wear, and more people to work with them. You may be sure they did not fast. They just had a splendid Thanksgiving dinner; but I suppose they prayed just the same."

"Did they have turkeys and doughnuts as they did when mother was a little girl?"

"I suppose they had wild turkeys from their own woods, and no doubt some of the good Dutch wives knew how to make doughnuts."

"So that started Thanksgiving?" said Hepsie much interested.

"Yes," replied Ben, "that started it in this country; but Mr. Holland told me they sometimes kept Thanksgiving day in the cities of the old country, when they had been saved from a war or famine. He said, too, perhaps the idea of Thanksgiving came from the old Bible times, for then when the harvests were all gathered, the Hebrews had a Thanksgiving day which they called 'the Feast of the Tabernacles.'"

"Dear me," said Hepsie, "how many things Mr. Holland has taught you!"

"I owe everything to him," said Ben thoughtfully, thinking of the stormy night three years ago, when a great ship foundered on the rocks near his home. Among the number saved was the old minister, who would not leave the humble fisherman to whom he owed his life. "They shall have the rest of my service," he said, "and perhaps the Lord will repay them by making me a blessing to them." And a blessing he was, preaching to the rough fishermen and their brawny wives and fair-haired children, watching the sick, comforting the dying and those left behind, and teaching the little ones. In John's family he was especially beloved, for he it was who brought peace to the poor cripple, and who had taught him and been his friend and guide.

"It was the sea that gave us him," said John as he rose from the table and put Ben in his warm corner. Then he took the pipe Hepsie had lighted, sat down in the opposite corner, and commenced mending a large net which lay there. Hepsie and her mother soon cleared away the supper-table, and while her mother seated herself by Ben's light with her sewing, Hepsie took her knitting, and drawing her little stool to her father's side, said, "Now give us a story, father."

"What shall it be, lass?" he asked, laying aside his pipe, well knowing her answer would be,

"Oh, about the big towns where people live close together."

So he told in his plain, graphic way, without regard to grammatical rules, of great cities in far countries and in our own land. And Hepsie's eyes brightened and her cheeks burned as he told of beautiful buildings; of houses with soft carpets and beautiful pictures, where even in winter it was like summer inside; of the gay shop windows, the crowded streets, and the beautiful parks.

"Never mind, Hepsie," he said, fondly patting her soft brown hair; "when my ship comes in, you shall go to Boston, which isn't far from here, and see all the fine sights for yourself. Now Ben must have one of his stories."

So he told of long voyages of distant lands and islands in the tropics, and what pleased the boy best, of the wonderful things found far beneath the blue waters. And the cripple listened with a glowing face, for like his father his heart beat in unison with the heart of the great ocean, and many were the weird, sweet fancies the sound of the sea brought him, in long, lonely hours of pain both day and night.

The little Dutch clock on the mantel struck nine, and John rose, saying, "Come, wife, it's getting late. These children ought to be abed."

So in a few minutes all was still except the noise of the storm without and the slow tick-tick of the little clock within, which the cripple thought in his low bed by the fire, said, "Patience, Ben! Patience, Ben!"

The night wore on, till suddenly the little clock jerked out twelve impatient strokes. This roused Ben from his uneasy slumber, and listening he noticed how heavily the surf broke against the beach. But another sound than the roar of angry waters greeted his ear—the heavy boom of a distant gun, which

Ben well knew was the signal of distress from some unlucky ship which had struck the rocks.

"Father, father," he cried, "a ship is on the rocks!"

The frightened cry did not have to be repeated, for instantly John sprang from the bed where he had thrown himself without undressing, and in a moment had his life-preserver on, and his lantern in his hand.

"I expected as much from such a storm," he said to his wife who followed him to the door. "Mary, have a good fire and plenty of hot water, and a bit of coffee, for it's likely their half perished with cold and wet."

So saying he hurried off to give the alarm to his fellow-laborers, while his wife hung the kettle and rebuilt the fire.

"Mother, please put me up to the window," begged the cripple, trembling with excitement.

"I'm afraid you'll catch your death, child, it's so powerful cold. But the room will soon grow warm, and I'll wrap a blanket around you. I'm going down to the beach now, children."

"Oh, do let me go, mother!" pleaded Hepsie.

"Yes, I shan't mind staying alone," said Ben.

"Well, Hepsie, come on, then! I'm in such a tremble I can hardly stand. Don't worry, Ben, we won't be gone long."

Then they hurried down to the beach, leaving the cripple with his face against the pane, vainly trying to determine what the group on the shore beneath were doing.

The snow had ceased falling, but the air was full of it as the wind ploughed through the heavy drifts. The low, distant hills, the high bank with its cluster of humble cabins, and the broad beach below, were all wrapped in a mantle of spotless purity. Above, through a rift in the heavy clouds, part of the moon's pale disc was visible.

The light from the half-hidden moon, and the whiteness of everything below, made every object plainly distinguishable. On the beach a handful of eager men were trying to launch a life boat.

Back of them stood a group of fishermen with a few frightened children clinging to their gowns, and all eyes were fixed on the great dark thing beating against the rocky cliffs, and every ear was strained to catch the cry which came plainly enough, "For God's sake, bring us a boat! We can't stand it much longer."

"No boat could live in such a sea as this," an old sailor was saying, as Hepsie and her mother joined the group.

"We could get there," John replied, "but no twenty men could row back again such waves, and the tide going out, to make it worse. But I can't see them go to the bottom without trying to lend a hand, so if you'll pull us back, I'll take the boat there."

"You're mad, man! You'll never get there," said one.

"I'll try, anyway," answered John. "Who will go with me?"

"I will," said nearly every man there.

"You'll do, Dan," he said, choosing a strong young fellow.

"Now tie the strongest rope on, and when I give the signal, you all pull for dear life!"

So the two men embarked, knowing that perhaps it was the last time, yet neither stopping for a word or kiss from the ones they loved the best.

With bated breath they watched the little boat struggle with the waves, now riding the white-capped crest of a mighty billow, and now lost from view as the breaker fell to give place to another.

"There is One," said Mr.



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